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ABSTRACT

This research study on the black family was based on the position that black culture in the U.S. is the result of a special admixture of the continuation of an African world-view or cultural perspective which operates within the perspective of an Anglo-American world-view. Because this research is guided by this position, it is viewed as a "cultural continuity" approach to the study of black family life. This study offers a conceptual description of the contemporary black African-based family system embedded in an Anglo-American dominated culture. Based on interviews with fifty-two families in the metropolitan San Francisco Bay area, it delineates and describes guiding principles and/or philosophical bases of black family life. The black families used for the study are examined around the following five variables: (1) organizational purposes, (2) social (family organization), (3) role definition, (4) interpersonal relations, and (5) socio-political conditions. One of the most striking findings of this research is that in spite of the extreme urbanism and metropolitan isolation of San Francisco, the black families in this study revealed a close network of relationships between families not necessarily related by blood. A detailed description of the methodology used for the study as well as actual samples of interview schedules, are included. (Author/AM)

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A FORMULATIVE AND EMPIRICAL STUDY OF BLACK FAMILIES

FINAL REPORT

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A FORMULATIVE AND EMPIRICAL STUDY OF BLACK FAMILIES

ABSTRACT

This research was based on the position that black culture in the United states is the result of a special admixture of the continuation of an African world-view or cultural perspective which operates within an environment or cultural milieu which is primarily defined by the perspectives of an Anglo-American world-view. Because this research is guided by this position, it is viewed as a "cultural continuity" approach to the study of black family life. More specifically, and because it takes the axiomatic position that the cultural essence of the African world-view was not destroyed by New World slavery or the Middle Passage, this research approach relies heavily upon an understanding of the retention and/or continuation of African cultural residuals in explaining the dynamics within black culture. Accordingly, this research approach was guided by the following explicit research assumption and "interpretation rule". First, it recognized that it is the combined continuation of an African value system and that system's reaction to the cultural imperatives of the wider Anglo-American value system which forms the basis for special features observable in black family life. Secondly, it recognized that because of the cultural combination, behavioral outcomes observed in this research must be interpreted in terms of understanding both the African nature or cultural basis for the "behavior" and the American conditions which influence the development and/or expression of the behavior.

It is our contention, therefore, that black family systems and the dynamics reflective of them are based on the cultural values and philosophical principles underlying the world-view of black people. Hence, an analysis of black family life must take into account the cultural values and philosophical principles of the black world-view as well as the specific ways this world-view manifests itself in contemporary society. Therefore, the proposition we were examining was the nature of an African-based family embedded in an Anglo-American dominated culture.

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I. INTRODUCTION

The study of the black experience in the United States has been one of the most widely, and for some, lucratively researched areas in the field of social science. The study of black family life has probably been the most intensely studied area of the black experience. Research on the black family has been generally cast in a "problem-oriented" analysis, and as recognized in the original research proposal (Nobles, 1974a), the history of this research is indeed interesting in recognition of the thesis that the nature of a society influences the kind of knowledge that its people are exposed to (Mannheim, 1936). Not only are we influenced by the nature of our world-view, but as Kuhn (1947) pointed out, we are also "limited in what we can know by what we do know", which is also determined by our social realities.

In terms of this epistemological dilemma, and in specifically recognizing the "connection" between the "scientist" and the "practice of science", Nobles (1975a) noted that the study of black family life has been the victim of "scientific colonialism" and "conceptual incarceration". A particular world-view characterizes Euro-American peoples and the nature of that world-view is reflected in Western social science (cf: X (Clark, et al, 1975; Nobles, 1975b). The consequence of this, unfortunately, is that the Western scientific understanding of social reality is for the most part determined by the indices of the dominant Euro-American world-view.

It is logical, therefore, that to the extent that black social reality differs in significant areas from white social reality, the utilization of research models and scientific conceptualizations based on the Euro-American world-view would be inappropriate for understanding and analyzing black family life. As logical as this may seem, historically, the study of black families has proceeded "illogically". Black family research has proceeded as if the black family were nothing more than a dark-skinned white family.

Clearly, a full and accurate understanding of the black family system will only occur when it is conceived or conceptualized in terms of its own cultural integrity. The assumptions and results of the investigation to be reported on in this final report is offered as only the initial step in the process of conceptualizing the black family in terms of its own integrity.

II. PROJECT HISTORY

YEAR ONE

First Quarter of 1974-75:

Staff recruitment, orientation and training was completed during this first quarter. Additionally, the annotation of a bibliography which focused on and identified material useful in explicating black cultural underpinnings and their particular relationship to family systems, was started. At the very end of this quarter, the instruments proposed in the original proposal were field-tested and analyzed.

Second Quarter of 1974-75:

The analysis of the original instruments continued during this period. Based on the continued analysis, the original instruments were almost totally revised and the remaining time in this period was spent on instrument revision, item development, clarification of research goals and objectives and the pilot testing of twelve families. During the latter part of this quarter the interviewers were also trained in interview techniques, data collection strategies, operational procedures and the general administration of the new research instruments. The resulting products of this period were the "Westside Black Family System Interview Schedule, Forms P and C", "Black Family Research Project Demographic Data Form", and the "Westside Black Family Observational Checklist". Also, during this period the potential sample population was identified and preliminary library research on four sets of "position papers" was begun.

Third Quarter of 1974-75:

This was by far the most hectic quarter of the total study. During this period we finished the analysis of the pilot data and made the final revisions on the set of Black Family Research Project's instruments. The development of two sets of research training manuals was also accomplished during this period. While the training manuals were being developed the total package of research instruments was reviewed by the wider Westside research department staff as well as several outside consultants. Unfortunately, however, this period also witnessed a totally unexpected disruption. During this quarter, the project staff office was burglarized and set afire. Though the damage caused by the fire was minimal and only destroyed a few of our records, it did force us to temporarily relocate. The fire and relocation move, naturally forced us off schedule. After spending close to a month in cramped, unworkable, temporary quarters, the project staff moved (staff, furniture, materials, etc.) for the second time. While re-establishing the permanent research office again, the arduous process of preparing to go into the field was begun. Simultaneously, however, the development of a coding technique , which was compatible with Westside's computer information processing system, was also accomplished. At the end of this quarter the data collection phase officially began.

Fourth Quarter of 1974-75:

The entire fourth quarter was spent collecting data on a sample population of sixty (N=60) families. At the beginning of the quarter, one of the research staff resigned. During this phase, one other staff person had an automobile accident and was temporarily disabled. This person also later resigned. These two resignation forced the project further off schedule and intensified the responsibilities of the remaining staff. Temporary help did not resolve the crises. With the resignations and a very brief orientation of the temporary staff, the latter part of this quarter was spent coding and analyzing the data.

Summary Statement: Year One

During this first year, the most significant accomplishment of the Formulative and Empirical Study of Black Families was, without question, the development of a research strategy and a set of research tools which were designed to explicitly investigate the dynamics of black family life from the basic integrity of black people. Several other achievements, however, can be highlighted during this year. First and foremost, (at least in terms of any continued research involvement), we recognize as a significant achievement, the inhouse development of our data collection instruments, particularly the research instruments, and the corresponding "training manuals". The task of creating primary instrumentation could have clearly required a full year of effort alone. We, however, were placed in the unfortunate (awkward) position of (1) recognizing that the importance of this study necessitated the development of research instruments which were conceptually relevant to the theoretical basis of our research, as well as experientially relevant to the social reality of the people we wanted to study, and (2) the fact that we had not allocated appropriate time for such a significant and time-consuming activity.

Given the theoretical assumption of this study, the resolution, of course, was to develop the requisite instrumentation. The time devoted to that task was "purchased" by a departure from an already attenuated schedule and the decision to modify the variable character of our proposed data collection strategies. In the development of the "interview schedules" special attention was given to each item included in the schedules, such that we understood the philosophical importance or cultural underpinning of the item and the item's relevance to the theoretical variables in the study of black families (see Interim Report, submitted to OCD, 21 March 1975).

Requisite to the inhouse development of the data collection instruments, was the creation of a series of "training manuals" (1. Interview Procedures Manual; 2. Interviewer Training Manual; 3. Interview Coding Instructions Manual). Each of the training manuals can stand alone as a significant contribution and achievement of the project. Additionally, this year saw the initial development of a data "bank" or resource documentation (i.e., reference documents) file. This was achieved by the collective development of an "annotated bibliography" which especially emphasized material useful in explicating African philosophical principles and/or their particular relationship or expression in black family systems. Based on the theoretical understanding of black families and the reference material in the annotated bibliography, the project was also able to develop a set of "summary reports" which in their entirety correspond to the variables under investigation. However, we recognized that neither the data collection instruments, the training manuals, nor the annotated bibliography could have materialized without the initial research and theoretical "re-training" which involved the project's consistent apperceptive relation to the philosophical underpinning of the study. Accordingly, the ultimate accomplishment of this project was a thorough re-orientation in the area of black social reality and a critical evaluation of the necessary assumptions a researcher must accept if the integrity of that social reality is not to be violated.

YEAR TWO

Initially, the primary objectives of the Formulative and Empirical Study of Black Families Project for the second year were to (1) continue with the in-depth analysis and interpretation of the "formulative" data collected during the first year; (2) systematically evaluate the implications and "useability" the first year's data has for the continued empirical investigation of black families; (3) translate the formulative findings into specific and testable hypothesis concerning the relationship between family type, child-rearing practices and child development; (4) design and conduct an empirical investigation of the relationship between the family and its effect on child development; and (5) disseminate the combined research findings. Accordingly, the original research plan called for the generation of specific hypothesis which would be tested during the second empirical phase. With the generation of specific hypothesis stemming directly from the formulative data, the empirical study, naturally, could not occur until a thorough analysis of the formulative data had been accomplished. The assessment of the amount of data collected during the first formulative phase clearly required a modification in the second year research plan. In accepting each response to each question as a "piece of information", the minimal estimate for the adult respondents answering only the Westside Black Family System Interview Schedule translated into approximately twenty thousand (20,000) "pieces of information" to be analyzed. When this data is combined with the responses to the

Demogrpahic Data Form, Extended Family Grid, Semantic Differential and Family Observation Checklist, the estimate increases to about 40 - 50,000 "pieces of information". When we recognize that most of the items in the research battery elicited multiple responses and we consider the multiple "pieces of information" per question, the data information pool increases quickly upwards toward a quarter million responses to analzye. Because this estimate does not include the children's responses, even it is low. In combining the children's data, the responses to be analyzed closely approximates a half million responses.

Accordingly, and in recognition that the formulative phase of this research project provided us with a tremendous amount of data, the project officers and principal investigator jointly decided to devote the remaining research time processing and analyzing as much of the data as possible. Hence, in order to provide a well-defined, logically consistent and clear statement resulting from the formulative data, as well as specific researchable hypothesis, objective four of the second year activity was deleted and the entire year was devoted to the remaining primary objectives.

First Quarter of 1975-76:

As was our original plan this quarter was devoted to a general analysis and interpretation of the formulative research collected during the first year. During this phase, the initial development of descriptive profiles of the black families in our sample was also accomplished. The actual submission of the data to computer process during this period, also revealed the need to "de-bug" the interview coding instruction manual as well as the operational procedure for the proposed computer analysis of the data. Unfortunately, during this quarter, the research-coordinator analyst returned to academia to finish her Ph. D. dissertation. During the end of this quarter, staff were (re-)trained in content analysis techniques which allowed the data analysis to specifically focus on what was being said, the implicit value, the mode of expression and the intensity of the message for each of the open-ended responses. Additionally, the first draft of the Phase I Report was accomplished during this period.

Second Quarter of 1975-76:

During this quarter, project staff was augmented by the selection and hiring of a new research-coordinator analyst as well as the replacement of the two key research assistants. In conjunction with the Operations Division of Westside's Research Department, the total transcription of the verbatim narratives of each open-ended responses was recorded onto special "machine readable magnetic" cassette tape.

The first draft of a proposed series of special reports was also developed during this quarter. The final draft of the Phase I Report was completed during this quarter (submitted to OCD, November 1975). Unfortunately, the time-consuming misfortunes of the project continued into this quarter, also. The lease lapsed during this period and the project was forced to move for the third time. In conjunction with the disruption of moving, the data analysis continued and the research focus narrowed to specific questions (i.e., Is there a relationship between family folktales and what a family teaches their children?).

Third Quarter of 1975-76:

At the beginning of this quarter, it became evident that the time consumed by a burglary and a burglary-fire; and the requisite relocations caused by them could not be regained. With the project officer on site, the decision was made to change the objective of the second year and to devote the remaining time to analyzing as much of the data as possible. Accordingly, the selection of the major sub-set of items which would define the basis of the series of special reports was determined.

Also, during this period, the staff in addition to their regular data analysis responsibilities, designed and coordinated the development and production of a special issue of "Inside Westside", which focused on the Black Family Research Project. Members of the research team also appeared on KTVU, Channel 2 Television's "Changes" program to discuss and disseminate information related to this two year research project.

Fourth Quarter of 1975-76:

Continuation of data analysis with a final focus on a select pool of questions which provided information which could be clustered under social organization, purpose, role definition and interpersonal relation variable categories as well as augment the analyses being made in the series of special reports. The six special reports were revised and completed during this period. Because the select pool of data to be analyzed was only near completion and the fact that the two disruptions and staff turn-over had resulted in budgetary savings, a no-cost extention which would allow for the necessary completion of this project was requested during this quarter.

Fifth Quarter of 1975-76: (No-Cost Extension)

Continuation and finalization of data analysis was accomplished. Completion of summary abstracts of six special reports. Drafting, revision, and completion of final report.

II. THE FORMULATIVE STUDY

In his discussion of "The Black Family Revisited" (1974), Professor Staples' critical analysis of the major orientations historically characterizing the research on black families illustrated the "scientific colonialism" of earlier works. It has been noted (Nobles, 1975) that having accepted the "time" and "space" limitations of white social reality as well as the consistent definitions within those time and space references, American scholarship and research on the black family has been bound to an analysis of the existential development of black family life in American society. That is to say, the study of the black fmily has been primarily a comparative analysis of black family experiences as if they were identical to white family experiences.

The reason for this methodological orientation to the study of black family life is because conceptually most of the scholarship on the black family accepted the notion or belief that the philosophical and cultural guidelines which determined black family life--more specifically, the cultural retention of these guidelines--were radically destroyed by the Middle Passage and/or years of New World enslavement. Secondly, this scholarship assumed (and accepted) the theory that the nature of the American experience--starting with the horrors of slavery--ultimately has changed and, more importantly, is currently determining the nature of black family life. Hence, research on the black family has been incarcerated in a model which only sees as legitimate the white family system and which, conceptually, compares the black family to the white family.

A. TRANSUBSTANTIATION: AN EPISTEMOLOGICAL ISSUE FOR BLACK FAMILY RESEARCH

When we consider the process by which the norms of a group transmitted to each and every member of the group, i.e., socialization, we are immediately compelled to deal with the notion of culture. As we see it, culture is the composite montage' of specific ways of thinking, feeling, and acting which are peculiar to the members of a particular group and which, in their combined forms, distinguishes that group from other groups. Specific to the peculiar ways of thinking, feeling and acting is a unique belief system.

It is through an accurate understanding of a particular group's belief system that the social scientist is able to accurately interpret the "outcomes" of that particular group's human processes. When the social scientist or researcher doesn't respect the integrity of a people's "cultural perspective", they are prone to fall victim to the "transubstantive error", wherein one defines or interprets the behavior and/or medium of one culture with "meanings" appropriate to and consistent with another culture.

"Transubstantiation" is a process wherein the cultural substance of one culture is transformed into the culture substance of another culture. Every act of cognition implies some form of transubstantiation. When a situation is transformed from its independent existence to the recorded possession of the mind, it is an act of transubstantiation ( ). In terms of different cultures, the process amounts to a kind of "elemental" translation. For instance, in the European encounter with the African, it is an act of transubstantiation when African cultural elements as seen and defined by Africans are transformed into European elements as seen and defined by Europeans. To the extent that the "meaning" of the element as defined by the Africans is lost and/or distorted in the meaning given to the element by the Europeans, one has a transubstantive error.

For example, the cultural susbstance of the African milieu was such that Africans believed the universe to be "vitalistic pneumaticism" (Thomas, 1960). That is, the African believed the universe to be alive. Consequently, the African's relation to the universe was characterized by a belief in the paramount and primary importance of life. Because they believed all things in the universe were endowed with the same Supreme Force or life spirit (the breath of God), they also believed that all things were the same or One on one level while different, yet interconnected and interdependent on another level. The primary supreme integrity of life, or the life force became, therefore, a cultural substance. When one examines the expressions or manifestations of African culture, one is immediately struck with the emphasis on life and fertility. African art, for instance, has a high concentration on life as evidenced by statues of fertility gods and goddesses, pregnant women and men with erections. When these cultural elements or artifacts, as seen and defined by Africans, were transformed into European elements as seen and defined by Europeans, the "life force" cultural substance translated into a cultural substance seen and defined as "sexual". The African focus on fertility and life was seen as an emphasis on sex with strong oedipal implications. Here we can see the "transubstantive error".

The particular philosophical and/or cultural world-view of the African, which emphasized the primacy of life, naturally manifested itself in the resolute position of the woman. The woman's special importance was in her natural role of ensuring the continuity of life. The woman demonstrated and symbolized the source of life; hence, Africans, regardless of descent systems, focused on and gave special recognition to the woman. This process or what we've called the "matrifocal focus" was an African cultural substance which, when viewed by Non-Africans, became a process of "female dominance" or matriarchial family organizations. Hence, again we can see an example of the cultural substance as seen and defined by one cultural being distorted when an alien culture attemps to define that cultural substance in alien terms. Though more complex, the notion or presence of "competition" in African and European cultures is a source of "transubstantive error" also. In African culture, competition or the sense of competition as seen and defined by Africans is in their understanding of man's ability to manipulate the "powers" or forces of the universe. Competition in the European culture, as seen and defined by Europeans, is more a proposition of individual rivalry or dominance.

The transubstantive error comes about when one simply "sees" competition in the African cultural setting and defines that on the basis of individual rivalry. The transubstantive error would also be true if Africans, seeing "competition" in the European setting, defined it in terms of "elemental manipulations".

The importance of transubstantiation is compounded in instances like the above. This is particularly true where there is evidence of the same external or overt behavioral expression or cultural artifact, i.e., competition, in two different cultures. One can only be sure what one knows when one eliminates or reduces the transubstantive error. The potential for committing the transubstantive error is decreased as one increases the understanding of the cultural substance of a particular people as seen and defined by that particular group of people.

With amassing of a great deal of evidence supporting the contention that infants and children are raised under extremely variable conditions (cf: LeVine, 1963), and that sharp discontinuities in the treatment of infants and young children exist between Western cultures and non-Western cultures, the possibility of committing the "transubstantive error" is more evident. Few scholars, however, have given equal credence to the fact that within Western cultures, particularly America, there is cultural diversity which is equally marked by variability in so-called subcultural family dynamics. Hence, the possibility of committing the transubstantive error is intensified if not predetermined in investigations of variable cultures within a culture.

For instance, Frazier (1939) assumed a common cultural reality between blacks and whites which in turn would allow for a common framework for interpreting their respective family lifestyles. The cultural homogeneity approach as reflected by the work of Frazier, Moynihan, Bernard, and others, assumed that American culture solely influenced or determined black family life. It is, therefore, clear that these scholars had to attempt to define the elements of black families in terms of the "meaning" of elements defined by American (white) family life.

The classic study of the black middle-class, for example, done by Frazier in 1962, may have committed the transubstantive error. In terms of consumptive patterns, Frazier describes, for example, the lack of regard for the protestant ethic (as seen and defined by middle-class white Anglo-Saxon protestant cultures), which emphasized the accumulation of wealth as an index of the black bourgeoisie's failure to internalize "genuine" middle-class values. This, he concluded in terms of observable behavioral outcomes, i.e., black consumptive activities. What he didn't do, primarily because of the apriori assumption of cultural homogeneity, was to see and define "consumptive activities" as a cultural element definable in terms of black cultural reality. It was (is) probably more true that black consumptive activities was not an indicator of black families "failing" to be like white families but rather the possible expression of a trait that is related to the continuation of a cultural orientation specific to peoples of African descent.

African peoples, traditionally, are not a money-oriented people, i.e., the sense of hoarding money for the sake of having capital. Money itself is not most important. The value, in fact, of money, is in its provision of goods and services. Money, therefore, is not generally saved for savings' sake. It is consumed. Hence, the transubstantive error for Frazier was in defining consumptive activity as an example of black failure, which nicely fits into the mosiac of social pathology and disorganization.

A more systematic analysis of the work of Liebow, Rainwater, Moynihan, and Bernard, and the host of other social scientific bedfellows would probably reveal more than just an occasional "transubstantive error". Clearly, to reject the cultural integrity of black people leads to a transubstantive error.

I. Problems with Past Research and Theory

In comparing the black family to the reality of white families, invariably the black family has been viewed as the white family's "illegitimate soul brother". The consequence of this false comparison has been the depiction of the black family as a dark-skinned white family, which is disorganized, pathological, victimized, and/or impoverished. In accepting the white family as the standard family or "conceptual family", researchers and their research on the black family have been inextricably bound to an inappropriate comparative model and locked into an inaccurate framework. Not only is this the epitome of "conceptually incarcerated research", but this depiction of the black family as an illegitimate (see Clark, 1971) white family, is recognized as both a misconception and unscientific.

The most prominent assumption of this type of conceptually incarcerated research has been that black families are "Made in America". That is, the family dynamic, its functions and its structure are all determined by the experience of living in America. The consistency of this erroneous assumption is found throughout the major orientations to the study of black families. This is particularly true with so-called poverty-acculturated studies, pathological studies and victim-oriented studies.

The Poverty-Acculturated Studies: The poverty-acculturated studies argued that black people, upon being thrust into slavery, lost whatever cultural stability we had as Africans in an African cultural milieu. Even though the earlier studies under this orientation were done by black researchers (cf: DuBois, 1908; Frazier, 1932, 1939) most of the proponents were white (cf: Bernard, 1966; Jeffers, 1967; Chilman, 1966). In giving recognition to the African past of black people, researchers in this area believed that what they perceived as the disorganization of black families was the direct result of slavery, racism and poverty. These studies, consequently, focused on the experiential (economic, in this case) conditions of the black population which the scientist hypothesized was the primary causal factor in black family disorganization.

The Pathologically-Oriented Studies: The argument of the pathologist amounted to suggesting that in relation to the family, there existed no cultural stability in African life to begin with. Hence, they accepted the notion that the cultural heritage of black people before enslavement amount to a life of savagery and barbarism. The study of the black family, under this orientation, focused on the supposedly negative structural and functional features found in black families (cf: Moynihan, 1965; Bernard, 1966; Aldois, 1969; Rainwater, 1970), which leads to the status of poverty, ignorance, and crime. Here, too, one can see that the study of black family life was a study of the experiential conditions of black people. The only difference was in assuming that the environmental conditions of black people were the results of the pathological nature of the black family itself.

The Victim-Oriented Studies: These studies emphasized the "Made in America" notion. The victimization studies argued that black families would be just like white families if the experiences of both were held constant. The logic was that even though both families lived in America, the black family was a victim of negative experiences in America. In short, the victim-oriented researchers (cf: Rodman, 1963; Liebow, 1966; Willie, 1970; Scanzoni, 1971) argued that if black people were not victims of job discrimination and educational inequality, the black family dynamic would be just "like" the dynamic found in white families.

The set of assumptions which run throughout most of the noted research (and, which when accepted by black researchers, leads to our "conceptual incarceration") is that (1) the original cultural and philosophical heritage or orientation of black families was destroyed, or lost, (2) the functions and structures characterizing black families are the sole consequence of the American experience, i.e., black families are "Made in America", and (3) black families should not deviate from the "conceptual" (standard) family, i.e., the white, middle-class family. The consequence of accepting these assumptions is that black family research, like other areas of investigation concerning black people, has consistently been reviewed in relation to the white experience or the white family. This, we recognize to be a major problem with studies of black family life.

B. THE AFRICAN ASSERTION: PRELIMINARY DEVELOPMENT OF A THEORETICAL FRAMEWORK

We have accepted the fact that black culture is an African-based culture, and as such, it is based on traditional African belief systems. Traditionally, African belief systems (cf: Forde, 1954) understood everything in the universe to be endowed with the Supreme Force (Tempels, 1959). Thomas (1961) also pointed out that Africans traditionally believed that the very nature of existence was the Supreme Force. In fact, for Africans, the nature of the universe was believed to be vitalistic (Thomas, 1960, 1961). Because all things are believed to be endowed with the same Supreme Force, Africans believed that all things were "interconnected" or interdependent (cf: Thomas, 1960). Osei (1970) has noted that in this regard that traditional philosophies and the world-view determined by them, were primarily reflected in and reinforced by a deep sense of "family". Unfortunately, a complete and thorough explication of the African cosmological, ontological, and philosophical understanding of the universe and how it relates to the black family has yet to be done. Nevertheless, one is able to conclude ---even with just a cursory review---that the particular orientation not only defined, regulated, and controlled the social and psychological relations within communities (cf: Mbiti, 1970), it also determined the structure, functions, nature and definition of the notion of "family".

1. African Belief System:

In relation to the family, it is important to understand the particulat philosophical, ontological and cosmological understanding of the universe belonging to the people under examination. In terms of the notion of family, the implicit African cosmological (Oneness of Being) and ontological (Nature of Being is Force, Spirit) understanding along with the particular definitions of "time" and "space" within those cosmological and ontological dimensions, suggest that the family constitutes the center of the universe, i.e., the center of one's being or existence.

Cosmologically, individual consciousness was such that the family constituted the reference point wherein one's existence was perceived as being interconnected to the existence of all else. On this point, Mbiti (1970) observed that for Africans, the individual owed his very existence to all the members (living, dead and yet-to-be-born) of the family, tribe, or clan. Mbiti further notes that the individual did not and could not exist alone. The individual was an integral part of the collective unity, i.e., the family. In recognition of this kind of awareness, others (Mbiti, 1970; Nobles, 1973) have noted that the traditional African view of "self" is contingent upon the existence of others (The Oneness of Being). In terms of the conception of "self", Mbiti suggests that the belief system is such that the African believes that "I am because We are, and because We are, therefore I am". In terms of the cosmological understanding of the "Oneness of Being", the "We", in Mbiti's addage, can and probably does, refer to the "family".

Ontologically,[1] the African belief system understood that the nature of all things in the universe was "Force" or "Spirit" (cf: Tempels, 1959). It is logical, or at least consistent, therefore, that in believing that all things, including man, were endowed with the same Supreme Force, that one would also believe that all things are "essentially" one. For the

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[1] In order to be conceptually correct, one should not, however, separately discuss cosmology and ontology.

African, the world-view is based on the ontological identification of "being (existence) in the universe" as being characterized by a cosmological "participation in the Supreme Force". Parenthetically, it is understandable that if ontolgoically the African believes that the nature of all things is Force, the African would accordingly view the variety of cosmic beings as quantitative alterations of the same Supreme Force (cf: Thomas, 1961). That is, the classification of "beings" and the "level of being" become a classification of forces or spirits.

For the African, a natural feature of the universe is the multiplicity of forms and moments. What characterizes African peoples' understanding of the universe is, consequently, a simultaneous respect for the concrete detail in the multiplicity of forms and the rejection of the possibility of an absence or vacuum of forms.

The African conception of the world and the phenomena within it amounts to a set of synthesis (connections) and contradictions (antagonisms) linked to the particular classification of beings as differential quantifications of force. Combined, these "connectual" and "antagonistic" participatory sets form the whole of universal relations. Accordingly, relations in the universe are determined by elements belonging to the same metaphysical plane, "participating by resemblance" or by elements belonging to different metaphysical planes, "patricipating by difference" (cf: Thomas, 1961). The dynamic quality of the total universe is, however, thought to be the conciliation of these various "participatory sets". In fact, the conciliation of, on the one hand, the unity of the cosmos and, on the other, the diverseness of beings within the cosmos make for the special features (e.g., dynamism, interdependence, variety, optimism, etc.) of the traditional African world-view.

In recognition that the quality of the universe is vitalistic, the notions of time and space within the "universal picture" are affected by that life force. Time, for instance, is conceived as a plurality. It is both ontological and empirical. Ontological time is the awareness of the vital force. It is being aware of the "drama of life", the nature of events and the existence of beings. In effect, ontological time is a "dramatic conscience" (cf: Thomas, 1961). In the Western sense of quantification, time or the awareness of ontological time, can not be measured. As noted, the plurality of African time does include a comprehension of time which is empirical. "Empirical time" is comprised of two essential aspects. Here, time is descriptively vitalistic in that it is at the same time rhythmic (changing) and stable (permanent). In accordance with the cosmological and ontological features of the African conception of the universe, the "permanent" aspect of empirical time perceives time as the "essence of God", i.e., the stable element (constant feature) in the universal structure. Rhythmically, empirical time is also seen as reflecting the natural process of change, i.e., the dynamic element (variable feature) in the universal structure. Mythically, this rhythmic aspect of time is sometimes referred to as the "heartbeat of God".

The universe, spatially, like its temporal feature, is seen as vitalistic. That is, the spatial character of the universe is vibrations, the spatial dimensions of the universe are seen as "vibrating" to the rhythmic quality of a natural harmony. Space, in the African conception, is elastic as opposed to concrete. The vibrations of this space, rhythmically expand and diminish to the extent that the spatial elements in the cosmos match the pulsations of the ontological rhythm of the universe. The cosmological and ontological connection of "time" and "space" are, understandably, such that the universe is understood as, conceived as, and believed to be, a "vitalistic pneumaticism" (Thomas, 1960).

As noted earlier, the notion of self, in accordance with the African belief system, was based on one's individual consciousness taking as its reference point, the family, wherein one's existence is perceived as being interconnected to the existence of all else. More specifically, we can note that the traditional philosophical notion of Oneness of Being requires that man conceptualizes his own existence as the awareness of his universal connectedness, i.e., man is an indispensable, integrated, and interdependent part of the universe. The Notion of Interdependence and Oneness of Being allow for a conception of self which transcends, throughout the historical consciousness of one's people, the finiteness of both the physical body, finite space and absolute time. The notion of self, or more specifically, the awareness of self for African peoples, is, therefore, not limited to just the cognitive awareness of one's own uniqueness, individuality and historical finiteness. In its truest form, it is self-awareness which is the awareness of one's historical consciousness (collective spirituality and the subsequent state or sense of "weness". The most compelling property of the traditional notion of self is the process of cosmologically grounding the self in the collective, social, and spiritual sense of one's people's history. In recognition of this kind of self-awareness, which is consistent with a particular belief system, we can note that the traditional African's (and most contemporary descendant's) view of "self" is contingent upon the existence of others.

As noted above, the dynamic quality of the total universe is thought to be the conciliation of various "participatory sets" (i.e., connectual and antagonistic). Accordingly, it is this philosophical conciliation which allows us to recognize simultaneously that (1) African families do vary from time 1 to time 2, from one locale to another and even from one family to another, and (2) that no matter what form (variety, type, or style) they take, the notion of family or clan is considered, regardless of the time and space parameters of one's presence, to be the most important entity. The clan across African family systems is believed to be a sort of total entity, of which its members---like the elemental structure of the universe---are integral and interconnected parts.

Existence is at the level of the family. That is, family existence is more important than individual existence. As an aside, we can note that in terms of the notion of "genetic proximity", wherein simplistically, the "begetter is always more "powerful" than the offspring, the family entity constitutes more power or force than the individual entity. Accordingly, family existence is "paramount" to individual existence and to para-phrase Satre, the family essence preceeds the individual essence. The family, which includes the living, the dead, and those yet-to-be-born (Busia, 1954), is, therefore, the centre, the focal point wherein the essence of the community (of peoplehood) is kept alive. The family, accordingly, is based on the unity and diversity of people and processes. The family is the centre of existence. It is the centre of the universe.

In implying that black social scientific investigations must be rooted in the nature of the black culture which in turn is rooted in or based on African philosophy, we further suggest that a dominant aspect of black culture must reflect the polyvalent principle of the "Oneness of Being". The behavioral modalities which are reflective or characteristic of African lifestyles throughout the "Diaspora" are based on the several philosophical assumptions discussed above, which in turn influence the conception of "reality". A conception of reality which when analyzed reflects a sense of ontological harmony or rhythm. If one were, therefore, to characterize black culture, it would be best described as a culture of rhythm or harmony. An African philosophical orientation which emphasizes the Notion of Interdependence is consistent with a culture of rhythm. The Notion of Interdependence conceives of man and all the other elements of the universe as being part of a unified and integrated (interconnected) whole. This tradition, in turn, determines two fundamental operational orders or guiding beliefs. The first belief is that Man is part, in fact, one with nature. The second is a conception of the universe as a "vitalistic pneumaticism" (it is living and dynamic). This latter conception allows or determines a belief in the sense of "vital solidarity", or survival of the tribe. Descriptively, it refers to a kind of vital attitude about one's corporate existence, or a sense of common fate. In accordance with these two notions (One with Nature and Survival of the Tribe), the African thinks (conceives) of experience as an intense complementary rhythmic connection between the person and reality. All the philosophical notions (i.e., dynamism, interdependence, variety, optimism, etc.) suggest that the universe is a mobility, is dynamic, is interconnected and is vitalistic. These being reflected in African Culture suggest the classification of rhythm.

2. African Philosophy and Black Culture

Although there probably is no commonly accepted "standard" definition of culture, the most important criterion or feature is that culture is a set or sets of shared behavior and ideas which are symbolic, systematic, cumulative and transmitted from generation to generation (Langness, 1974).

A people's cultural world-view, therefore, is like a vast structure of language, customs, knowledge, ideas, and values which provide people and/or groups of people with a general design for living and patterns for interpreting reality. As part of the cultural world-view, values define, select, create and re-create (or reformulate) what is considered good, valuable or desirable in the social milieu. In a sense, the cultural world-view characterizing a particular group of people functions like a special set of glasses which, in focusing on reality, perceives and is aware of those situations which are "meaningful" and excludes those which are not. Hence, it is primarily through this special set of glasses that the myriad of sensory impressions received by the organism is filtered, organized and transformed into mental impressions and behavioral dispositions and/or responses.

It is our contention that black culture in the United States is the result of a special admixture of our continued African world-view operating within another cultural milieu which is primarily defined by the philosophical assumptions and underpinnings of the Anglo-American community. Accordingly, it is that African world-view which is at the base of the black cultural sphere. Similarly, it is the continuation of that African world-view which is at the root of the special features in black life-styles.

Because it seems to particularly influence the actual awareness of social reality, socialization or the socialization process seems to be one of the most important aspects of black lifestyles. Socialization is the process or mechanism by which we inculcate ourselves (i.e., cause to reflect and/or internalize a particular world-view) and like culture, it influences our perception of, knowledge about, and understanding of social reality. It is the tool by which we polish the lenses of our cultural glasses. Parenthetically, for black people, however, culture via socialization has taken on a new function. Given the racist hostility and continued oppression by the wider Anglo-American cultural community, black culture has taken on the special function, (or, at least this particular role of culture was intensified) of protecting black people from the devastating effects of the dominant social reality, i.e., racism. That is, black culture as expressed in the many and varied agencies (i.e., the churches, the family, etc.) in the black community, historically provided black people with a buffer which blocked most (though, clearly not all) of the negative oppression directed at black people.

In relation to black culture, Professor Staples (1976) has identified the value orientation of spontaneity, naturalness, and authenticity. Black people, in general, believe that people should be spontaneous in that there should be no restraints in dealing with people and life. "Being for real" or naturalness, is also highly valued by black people, and is most often represented by a free and impulsive approach to life. The authenticity in black lifestyles is seen most often in the ability to cut away the "jive" and phoniness of most situations. These values/

behavior dispositions are directly traceable to the retention of the African cultural world-view, and, accordingly, the features of black family life (i.e., mutual aid, adaptability, compassion, interdependence and solidarity) which influence the socialization process, can also be traced to black culture.

For instance, we know that one of the real negative features of Anglo-American (white) culture is that it "objectifies" everything. The clear consequence of this "objectification" for all humans is that people are viewed as "objects" or things rather than beings. Thus, people are dehumanized. When this dehumanization is coupled with the effects of racism and political-economic exploitation, the sheer existence of our presence in this society (for black people) is antithetical to the maintenance of our (black people) sense of humaneness. The real and most significant role of black culture has been its ability to serve as a barrier or screen against the dehumanizing features of American society. Though rapidly changing, the values which black families historically have shared with their children have been "spirituality", "moral righteousness", and "family love and unity". The general wider (white) society, by its very nature (philosophical and cultural), de-emphasizes those values. Self-centeredness, rather than family love, political expediency rather than moral righteousness, and materialism rather than spirituality are the key values expressed in the wider (white) society.

It has already been suggested that the fundamental proposition affecting black people in the New World was (is) cultural domination as reflected by racism and economic exploitation. Racism and exploitation are, consequently, at the source of any ontological changes in black people. However, in analyzing the intrinsic features of black culture as reflected in black family lifestyles, it appears the black family has acted or served as a cultural mediator or barrier. This is most evident when one examines the indices of the two world-views or cultural orientations which affect black people in this country. The two cultural orientations or different world-views are the African (black) and the European (white). Each in its own integrity speaks to a particular set of guiding principles, dominant values and special behavioral and mental dispositions.

As noted earlier in the African world-view, the ethos or guiding principles are "survival of the tribe" and "one with nature". The values indicative of this cultural orientation are reflected in the regard for cooperation, interpersonal connectedness, and collective responsibility. The behavioral and mental dispositions, accordingly, emphasize "commonality", "synthesis", "sameness" and "similarity". In contrast, the Euro-American world-view reflects an ethosic order which principally suggests the importance of the "survival of the fittest" and "control over nature". The values coming out of this cultural tradition emphasizes "competition", "individualism" or "individual rights", "independence" and "difference". In a consistent manner, the behavioral and mental dispositions reflect individuality, uniqueness, solitude and difference. An understanding of the subtle intricacies and compelling features of these two cultural spheres illustrates the cultural conflict and domination which black families had to manipulate, manage, and resolve. In this regard, it is extremely important to note that because these same "African" values and behavioral dispositions are the features in black culture which provided the barrier against racism and exploitation, their elimination would be directly associated with black apathy, individualism and alienation. We suggest, however, that the process of dehumanization was partially blocked by those features in black culture. One cannot be dehumanized and reflect spontaneity, naturalness and authenticity. To be natural, spontaneous and real is to be human. It is only when these cultural features are eliminated that black alienation, individualism and apathy set it.

3. Afro-Centric Theory for Black Family Research

The failure of black research and scholarship, particularly black family research, has been the inability of researchers and scholars to re-think the issue and to conceive of the black experience (in this case, the black family experience) in terms of its own integrity. The exploratory research which is discussed in this report has accepted none of the above assumptions. In fact, the guiding principle of Phase I of the "Formulative and Empirical Study of Black Families" has been that the conceptual incarceration of black family research will only end when black scholars begin to conceive of the black family independently of their conceptualization of white families. That is to say, a full understanding of the black family will only occur when it is conceptualized, studied, and evaluated in terms of its own intrinsic definition. A task such as this requires, in itself, new theory and new research models.

In terms of the phenomena known as family systems, or more particularly, the black family system, the logic of discovery must proceed in first explicating the philosophical or cultural world-view which guides and defines the phenomena. This philosophy or cultural world-view is the basis for or the foundation of the family's nature or integrity. Secondly, one must develop a theoretical model and/or conceptualizations which are consistent with the intrinsic philosophical world-view. And, thirdly, demonstrate the particular way in which that intrinsic world-view manifests itself and/or is affected by contemporary factors (i.e., racism, economics, etc.).

Guided by this logic, the exploratory phase of this study has first tried to explicate the philosophical principles which determine the intrinsic nature or integrity of black family systems. That integrity we have termed the sense of Africanity (Nobles, 1974 a, b). We contend that the black family can only be fully understood when it is conceived as a unit or system embedded in an Euro-American culture milieu but which derives its primary characteristics, forms, and definition from its African nature (cf: Nobles, 1974 c).

Hence, the black family system can be or should be thought of as African in "nature" and American in "nurture". Accordingly, the black family system is thought of as one based on the "continuity" and "union" of people and elements (feelings, thoughts, etc.). Structurally, it would not distinguish between its elements and/or components and its functions would be fluid and interchangeable (see Nobles, 1974). In contrast, the white family system is thought of as one based on the "contrarity" and "polarity" of elements (feelings, thoughts, etc.). Structurally, it does distinguish between roles, functions, components, etc.; and its function, accordingly, would be defined as fixed, separate, and generally restrictive. Both these analytical perceptions of the family must be considered. For this reason, the new analytical framework must combine an understanding of both the African-based family system and the American (white) based family system.

It is suggested, therefore, that what determines the special form black families take and the unique relation patterns expressed by black family systems is primarily the sense of "Africanity". Parenthetically, it should be noted that the sense of Africanity in black families does not require the presupposition of a homogeneous, monolithic black family type, nor does it mean that black families are culturally stagnant or dormant. There is diversity in black families, however, within that diversity one is able to discern a comprehensive cultural theme which has historically characterized black families. It is this cultural screen (theme) or commonality which we refer to as the sense of "Africanity".

Axiomatically, therefore, we have accepted the fact that black families are African-based families. Consequently, the study or research on black family life must take as its theoretical model and/or conceptual framework the African philosophical world-view as reflected in contemporary black family life. Hence, the black family, or what is meant by the term which classifies a particular set of biological, spiritual, physical and behavioral patterns and/or dynamics as a distinguishable entity, is defined by the traditional and contemporary African world-view. It should be clear that not only are the structural and functional features of the family dynamic a microcosmic reflection of the African conception of the universe, the concept of family itself is so determined. For example, as noted earlier, the notions of dynamism, interdependence, variety and optimism all suggest that the universe is dynamic, is interconnected, is vitalistic. This conception of the universe is also reflected in the social relations which characterize African-based families.

In recognition of the continual Africanity expressed by black American families (cf: Nobles, 1974 a, 1974 c), black families in the United States should be theoretically studied as Americanized African families. A theory of black family research should, in effect, explicate how the traditional African philosophical world-view as it is reflected through the prism of contemporary ethnic socialization, effects the dynamics of African-American life. In this way, black family research would cease being conceptually incarcerated; it would cease blaming the black family for the crimes of the larger society; and it would be prepared to interpret the contemporary manifestations of black family life in response to an ethnically specific theoretical model. It could, accordingly, determine those elemental features (positive and negative) which are resistant and/or non-resistant to change, those which are cross-cultural adoptions and/or adaptations, and those which are requisite to the continual development and/or destruction of African-American life.

Hence, the theory of black family life or an interpretive framework used to understand black family dynamics must explicate the sense of Africanity or the philosophical and cultural world-view which guides and defines the family system.

In the truest sense of science, such black family research would accurately define and/or describe the African-based family phenomena and predict in what way and under what contingencies the phenomena would change.

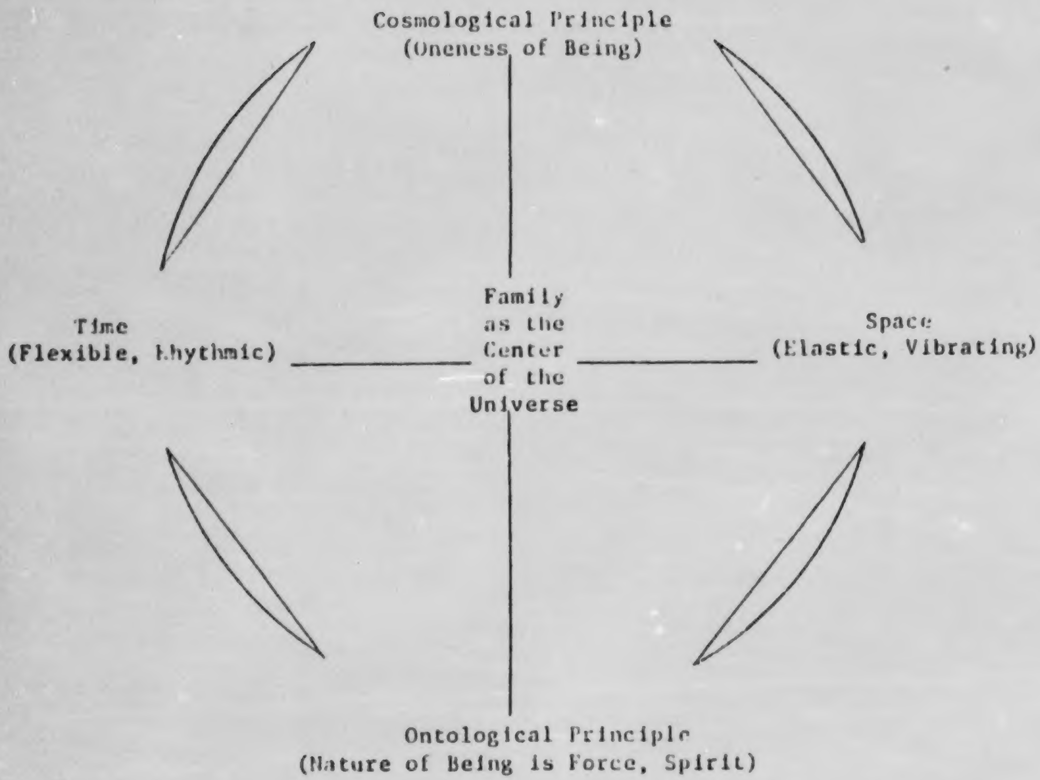
The Formulative Problem: Other research (Erny, 1973) has suggested that each culture has an implicit philosophy of man and its own conception of man. Each culture also has its own way of conceiving of and viewing the family system. Part and parcel of the implicit philosophical world-view which characterizes black culture is a belief in and/or direct practice of traditional African cosmological, ontological and philosphical understandings of the universe.

In relation to the family, it is important to understand these particular philosphical, ontological, and cosmological perceptions and/or conceptions. In terms of the notion of family, the implicit African cosmological (Oneness of Being) and ontological (Nature of Being as Force, Spirit) understanding along with the particular definition of "time" and "space" within those cosmological and ontological dimensions, suggests that the family constitutes the center of the universe, i.e., the center of one's being or existence. Figuratively, one could envision the family as being the center or focal point of a cosmological and ontological sphere which has particular time and space definitions (see Diagram below).

In response to the development of our theoretical and philosophical understanding of the traditional African world-view, and in recognition of the problems with and oversights of past theory and research, the research problem for the "Formulative Phase" of this study has been to (1) "discover" the dynamics characterizing contemporary African-American family life, while (2) simultaneously developing a conceptual framework which didn't violate the special integrity of the African-American philosophical and cultural experience. Essentially, the formulative problem consisted of (1) accurately documenting or capturing the descriptive essence of the African-American family experience and (2) interpreting that information with the criterion implicit in the theoretical model discussed above.

Diagrammatic Representation
of
African Philosophical Principles

Figure #1


Cosmological Principle
(Oneness of Being)
Time
(Flexible, Rhythmic)
Family
as the
Center
of the
Universe
Space
(Elastic, Vibrating)
Ontological Principle
(Nature of Being is Force, Spirit)

In accepting the assumption that black families are African-based families and in recognition of the subsequent implications of that assumption, this research project approached the examination of the black family with a theoretical understanding that the identifiable structural features in the sample families would constitute types and the functional features styles. It is assumed that the various intra-organizational patterns, role performances, and interpersonal relations would correspond to particular types and styles.

Theoretical Framework: Major Assumption: Black families in America are African-based families. Research Implications:

(1) Black families viewed as contemporary extensions of African family forms with identifiable modifications (usually due to racism, political and economic exploitation).

(2) Re-interpretation of black family life must be based on the African cultural and philosophical experiences as expressed in black families.

C. DESCRIPTION OF RESEARCH DESIGN METHODS AND SAMPLE

The question of research design, let alone research strategies, presents some unique problems for capturing the richness and specialness of the black experience. Research, in general, presents a difficult and challenging set of problems for the black researcher. Without question, social research has been a weapon used most effectively against black people and the black research is initially seen as a continuation of and perpetuator of a long line of activity which has never really benefited or provided an accurate understanding of the black community. Consequently, and prior to actually conducting any research, the black researcher has to undo the suspicion and distrust created in the black community by non-caring and foreign (generally white) researchers, who simply take and never give information and/or understanding of the dynamics of interest to both the studied and the student. This, in itself, has presented the black researcher with the special task of (re-)establishing the trust and cooperation which is necessary to carry out any meaningful collection of information. In this regard, we immediately recognized the necessity of developing a research strategy which particularly respected the community of people we were interested in. The fundamental concern, for us, consequently, was to conduct an investigation which respected the special integrity of black family lifestyles.

Procedure: Prior to both the Pilot Study and the main study, the research assistants were mostly involved in theoretical and literary research and participation in training and re-training sessions. As noted earlier, the interviewers were trained in "observational procedures", interviewing techniques, establishing rapport and administration of the interview schedules. Critiques of audio tapes, video-tapes and role playing interview sessions were invaluable to the training and development of our research assistants.

While the training period was underway, the supervisory staff began the tedious process of identifying and compiling a list of black families in the San Francisco Metropolitan Bay Area. Upon completion of this master file, families were randomly selected from the list. These selected families were then sent a letter of introduction explaining what the study was about, and indicating that a member of our staff would contact them by phone to determine an appropriate time for us to interview them. Prior to going to the home of a family, the participant family was given a code number and each respondent in the family was assigned an "IFPAS" number. The IFPAS number consisted of a code number which identified who the research assistant (interviewer) was, a family code number, a family position number for the particular (contact) respondent, their age and sex.

Each adult interviewed received a "participatory fee" of ten dollars ($10.00) and each child, five dollars ($5.00). One check per family, however, was issued in the name of the contact person, with a complete itemization of informants and fees. Even though every participant family had received a project information sheet along with the introductory letter, the research assistants were instructed to re-state verbally the purpose of the study and answer any and all questions the family contact person might have.

At the first interview session, the procedure for reimbursing the families for their participation was fully explained again. The interviewers reassured the respondents that all information collected would be strictly confidential and in no way would the reports and/or publications stemming from this study identify who the families were. Each interview session was held at the convenience of the family and in their home (unless requested elsewhere).

Interviewers and Training: To insure the reliability of the information gathered in the interview session, we purposely matched the race of our staff, particularly the interviewers, with the subject population. Most of the research methods for social-psychological interview techniques (Lindsey, Aronson, 1968) call attention to the importance of this precaution. The interview team consisted of four research assistants (3 female and 1 male) who had demonstrated skills in interviewing and working with people in formal and informal settings. Two of the research assistants had worked in several of the mental health community agencies of Westside's Catchment Area, and requested to be transferred into this research project. Prior to this project, all the research assistants had extensive experience in working with community groups and agencies. One of the understated, though extremely valuable, qualities of our research staff was the interdisciplinary training. In addition to the formal training of the principal investigator, i.e., experimental social psychology, we were fortunate to have the perspectives of sociology, anthropology, early childhood education, history and black studies. The ability of our staff to focus the multi-perspectives of our varied and different training orientations to the single issue of black family research has clearly added to the richness of our endeavors.

A rather extensive training program was miraculously developed in a very short time and the entire staff went through a special process of re-orienting their thinking in terms of research in general, and the study of black family life, in particular. This initial phase of training amounted to clarification (i.e., "de-cruding") of research assumptions and the sharpening of social scientific perspectives. The remaining portions of the training program included re-studying the formal aspects of interviewing techniques, practice in administering the various aspects of the data collection battery and emersion (study and re-study) into the theoretical and philosophical rationale/purpose of each item on the interview schedules. Finally, each interviewer administered the entire battery to volunteer subjects. These sessions were video-taped and the tapes were used to further train the staff.

Instrument Development: As reported in Status Report to OCD in March, 1975, the process of the data collection for this project was delayed until we had developed what we believed to be requisite and relevant instrumentation. The data collection instrument had to be conceptually relevant to the theoretical assumptions of this study. Essentially, the instrumentation had to, in a manner similar to the entire research strategy, respect and reflect the time, space, and cultural modalities of black family life.

The data collection instruments underwent a number of developmental stages. Each stage, though unique, was a part of a continuous process which, with hindsight, can be recognized as providing the special vigor and definition the final form now possesses. Upon being funded, the initial interview schedule (see Original Proopsal) was pilot tested. The research assistants were trained by members of Westside's Research Department. Twelve (12) families were interviewed with the original schedule and the data was coded, categorized, and analyzed. Based on the information gathered in the Pilot Study, and the perceptive feedback of the research assistants, the original interview schedule was revised. The process included eliminating inappropriate items, revising, for the sake of clarity, reliable items and adding new items to cover omitted areas. In addition to submitting the schedules to outside assessment by consultant experts, the schedules were also evaluated in terms of reliability and validity issues and criterion for interview questions. While determining the technical accuracy of the interview instruments, the staff simultaneously determined and matched each question with a kind of philosophical rationale or purpose. That is, each question was grounded in or reflected a specific or particular aspect of the African philosophical world-view.

For example, we asked the question: "Are you "known" in your family for any personal characteristics or special attributes?" The rationale for this question is that: our research on the African cosmos and ontological meaning of the universe indicates that the qualities of people are mirrored in nature. Man, in his personality and behavior, is believed to reflect the natural characteristics of the universe. Consequently, the rationale for the above question is that "people" are known by symbols in nature..." African peoples are known for their reflecting the qualities in nature. We, therefore, recognize people by the same symbols with which we recognize and understand nature. On the children's interview schedule, as another example, we asked the question: "Were you ever told stories about your family?" Here, the rationale or purpose was that "language, geneology and history are carried through the oral tradition." Also, reverance for tradition and the teachings of morals and values are implicit in family folk tales (stories). Hence, to the degree such child-rearing practices occurred, we could determine the degree to which this functional feature was still present.

The final version of the interview schedules resulted in a document which, for purposes of analysis, had several aspects. That is, the items on the schedules addressed or were appropriate to one or both of the theoretical components (structure and/or function) and one or several of the analytical variables (social organization, role definition, organizational purpose, and interpersonal relations). The children's schedule, additionally, was age-graded so that some items were asked only of the older children. Both schedules included a project-developed "extended-family grid", which was especially designed to determine the structural features of the family. Additionally, we "experimentally" included a semantic differential sub-scale which provided information on the perception of the family members in regards to interpersonal relations within the family.

In addition to the interview schedule and in order to capture the more subtle and processional family activities, functions, attitudes, and dispositions, an observational form was also developed. The Observational Checklist Form consisted of a physical environment and social interaction checklist section, as well as a rating scale section which captured both objectively (in terms of ratings) and subjectively (in terms of impressions) the interviewer's opinion about each family session. The Observational Checklist Form included (1) physical environment checklist (artifacts, pictures, animals, etc.); (2) social interaction for particular dyads; (3) rating scale for the informant's response to the interview sessions; and (4) an impressionistic assessment of the general session by the research assistant.

Schedule Administration

Members of the family were always interviewed individually except when impossible. After reviewing the nature of the study, payments, confidentiality, and how the information would ultimately be used, the actual interview session began. On the average, the adult interview session lasted two to three hours per adult. The children's sessions were somewhat shorter (averaging one and a half to two hours per child). The entire time necessary to interview the whole household naturally varied. A rough approximation, however, was about eight hours per family. This was accomplished in a single visit and sometimes in several visits.

Some portions of the interview session required the respondent to fill out a sub-section of the interview form. At this time, the interviewers were instructed to observe the household and, if possible, fill out the appropriate aspects of the Observational Checklist Form. Upon completion of a visit and always after leaving the household, the interviewers wrote down their general impression of the sessions. After each total family was interviewed, the family packet was given to the research coordinator, who reviewed the materials for accuracy and completion of all parts.

While the data was being collected, members of the Research Department and Computer Operations began to develop a code book and procedures for "readying" the data for analysis. When the sample of families was complete, the interviewers were trained in preparing the raw data for entry into the computer system. The complexity of the interview schedule, along with the general orientation of Westside's Computer Operations, however, prolonged the immediacy of any data feedback. Nevertheless, the results were made available and the research staff began the process of analysis.

Sample

Sixty (60) families were selected for this study, however, only fifty-two (52) families completed the entire data collection battery. The actual number of interviews conducted (including adults and children above the age of six years) was naturally more than fifty-two (N=150). The families which are representative of metropolitan San Francisco Bay Area families, were randomly selected from lists of black families compiled from various agencies and/or people who worked or were working with black families in various capacities (i.e., professional associations, churches, hospitals, YWCA, YMCA, schools, child-care centers, etc.).

We purposely selected families "blindly". That is, families were randomly selected from a list of names with addresses and phone numbers only. The strategy was not to select families with any pre-conceived notion that income, education, job status, place of residence, etc., would be significant as selection factors. With this "blind" selection process, we believed we could determine through analysis rather than selective demography, the similarity in black family systems. To utilize the traditional research strategy of selecting according to some arbitrary variable, i.e., class, income, or marital status, would only lend itself to defining the effects of class or marital status on black family dynamics, which are legitimate concerns, but not the concern of this formulative research. Keeping in mind that our goal was to define the contemporary expression of African-American families, our task was a more general or exploratory research concern.

Through this random and "blind" selection process, our sample population turned out to be living in households made up of mostly young (26-35 years of age) parents, having on the average, 2 to 3 children, with a median income of $7,800. Although the mothers were "slightly better" educated than the fathers, the parents in general, were well educated, with the majority having had completed high school and having had some college. Most rented their homes and owned at least one automobile. In terms of religion, the overwhelming majority were protestant, and finally, in almost a tri-modal way, our sample considered its cultural heritage to be either "African", "American", or an admixture of the remaining categories ; i.e., Indian, Spanish, Asian, and European.

D. ANALYSIS OF FORMULATIVE DATA

In spite of Professor X's (Clark, 1972) epistemological warning that we are limited in what we can "know" about black people and black social reality when we accept and utilize alien (non-black) conceptual frameworks, a great deal of the scholarship on the black family has accepted the conceptual assumption that the cultural retention of the African world-view was radically destroyed by the Middle Passage and/or years of bondage; and that the horrors of the American Experience ultimately has determined the nature and development of black family life. Accordingly, the common theme which runs throughout most of the black family research is that the original cultural and philosophical heritage of black people was destroyed; and, consequently, black families are a form of American families and are presumed to be deviations of the standard (conceptual) white family.

In accepting these apriori assumptions, we believe that most of the research on the black family has been conceptually bound to an autogenetic analysis of the existential development of black families in white American society. That is, black family life is seen as only the spontaneous response or reaction to the experience of existence in American society. This, we also believe to be a theoretical and methodological error. In fact, the primary failure of black family research has been the inability of researchers and scholars to conceive of the black experience, particularly as related to family life, in terms of its full integrity. An accurate understanding of the black family is limited by the way in which it is conceptualized and can only be achieved when the black family is, in fact, conceptualized, studied, and evaluated in terms of the full reality of the black experience. Too often, the (mostly white) scholar's world-view distorted the reality of the black experiences in general, and the black family, in particular. CLearly, who you are does influence what you can see. Unfortunately, most researchers never took into account how their own cultural world-view acted as a perceptual screen, which filtered out (and in) selected aspects and/or features of black family life.

This situation, of course, places us in the middle of a "Heisenbergian" dilemma, wherein we cannot know the "nature" of the phenomena we are examining unless we examine or observe it, and the nature of our world-view will and does automatically determine the integrity or nature of the phenomena one discovers (sees) through observation.

The solution to this dilemma, we believe, was two part. First, prior to examining the phenomena, the observer must be sensitive to its special features. This first point also better allows for the sedon, which is to protect and receal the integrity of the underlying principles or philosophical world-view wherein the social phenomena is defined. Having determined the intrinsic cultural world-view, partially by using culturally similar examination instruments (i. e., researchers), one is equipped with guidelines for determining the actuality (in terms of perceptual accuracy) of the phenomena under investigation.

In terms of the phenomena known as Black Family Systems, the logic of discovery and/or investigation for this research, proceeded by first clarifying or identifying the philosophical or cultural world-view which determined and/or defined the phenomena. This cultural spectrum is the basis or foundation for the family's nature or integrity. Secondly, an attempt was made to insure that all theoretical formulations and/or conceptualizations were consistent with the intrinsic cultural spectrum of the people under investigation.

ANALYTICAL GROUNDING, RESEARCH ASSUMPTION AND INTERPRETIVE RULING

Observation: The absence of an "analytical grounding" is probably the single most reason, next to racism, for the misinterpretation and erroneous analysis of black family life.

ANALYTICAL GROUNDING

Approach: "CULTURAL CONTINUITY" - African Approach contends that black culture in the UNited States is the result of a special admixture of our continued African world-view or cultural perspective operating within an environment which is primarily defined by the cultural perspectives of an Anglo-American world-view.

Axion #1 An African cultural spectrum forms the foundation of the black cultural sphere.

Axiom #2: Anglo-American culture serves as the medium in which the black cultural spectrum must operate.

Research Assumption: It is the combined (1) continuation of the African value system and (2) its reaction to the cultural imperatives of the wider Anglo-American value system which forms the root of the special features observable in black family life.

Interpretive Ruling: The observable behavioral outcomes must be interpreted in terms of understanding (1) the African nature or basis for the "behavior" and (2) the American conditions which influence their development and/or expression.

ANALYSIS 1:

DEMOGRAPHIC CHARACTERISTICS

Sixty (60) black families were randomly chosen, primarily from the Westside Community Mental Health Center Catchment Area, to participate in this study. Westside serves a Catchment Area populated with approximately 152,774 residents, or about 20% of San Francisco's total population. The principal function of the Demographic Data Form was to provide a descriptive profile of the families contained in the study. Only one Demographic Data Form was administered per family, therefore, extreme care was taken to ensure that the family contact person (i.e., one of the adults) provided the information on the form.

The vast majority of the respondents completing the Demographic Data Form (98%) were females. A large proportion of the respondents (60%) were between the ages of 18 and 35 years and slightly half of the persons recognized as the mother (56%) and the father (60%) belonged to the same age group.

The question of family ancestry or heritage, for a study such as this, we believed to be important and even though all the families selected were classified as black (American), there was a great deal of variance in the way the respondents saw their family's cultural identity (heritage). Twenty-eight percent (28%) of the respondents consider their family background as American and forty-six percent (46%) saw it as African.

Parenthetically, these two groups formed a natural classification from which we performed a series of interesting and provocative analyses which will be reported on later. A third category that could also be utilized in this type of comparative analysis is a group of families (26%) who comprised an admixture of Indian, Asian and Spanish backgrounds.

The data on "Place of Birth" indicates a wide cross-section of locations within the sample. This fact, we suggest, may reflect the general behavior of the black population or the magnetic pull (for whatever reasons) of the state of California. The migratory experiences of our sample is further revealed when we looked at the data dealing with the place or locale where the informant spent his/her childhood. The majority of the informants (60%) spent their childhood somewhere other than California. Not surprisingly, most informants (64%) spent it in the South. California, however, was the most favored single state in which the adults spent their childhoods. Among the respondents, 39% had spent their childhood in California alone.

This migratory experience or the possible effect of it is tempered by a great deal of stability of residency within the state of California. Sixty-six percent (66%) of the families had, at the time of this investigation, lived in the state for more than ten years and only 4% had been in the state for less than one year; likewise, the proportion of families living in the Bay Area indicated a pattern of stability. Here we found that 60% of the families in this study had lived in the San Francisco Bay

Area for more than ten years and 22% had lived here for less than five years. At the level of community or neighborhood migration, the movement of families becomes more pronounced. Our data indicates that 46% of the families lived in their present community for less than five years and only 22% lived there for more than ten years. This high rate of community flux is reflected naturally in a high incidence of residential changes. Seventy-seven percent (80%) of the families in our study had lived in the house they presently occupied for less than five years.

Roughly 32% of the respondents were married and another 28% was presently divorced. An additional 42% of the respondents and 28% of their partners had had a previous marriage. The vast majority of these previous marriages had ended in divorce---75% of the respondents and 77% of their partners.

The fifty-two (52) families yielded a combined total of 140 children--131 being the actual children of the respondents and 9 other children related in a variety of ways to members of the family. Treating the children as a group, we see that there are slight differences in the sex composition of the group--54% males and 46% females. The age distribution of the children indicates a wide cross-section. Young children, five years and under, account for 20% of all children, while mature children, thirteen years and over, represent 37% of the children and the remaining 40% are in the intermediate age group. Very little difference exists in the educational attainment between the boys and girls as a whole, although individual differences might exist within families. For example, 26% of the girls and 28% of the boys were reported to have an educational level between grades 9 and 12, and 6% of the boys and 5% of the girls were reported to have a college education.

Given the migratory experience of the adults outlined above, it is not surprising that 75% of the children were born in California.

The educational attainment of the adult members of the families appeared to be relatively high. About 66% of the mothers and 46% of the fathers have had some form of college education; and, only 4% of the mothers and 8% of the fathers have had less than an eighth grade education. This relatively high level of education was not reflected in the occupational distribution of the adults. Among the males, only 22% are in managerial, professional, technical, and kindred occupations, and 49% are in unskilled positions as drivers, laborers, and food service operators. Among the families, 30% were in the top level occupations---teachers, managers, professionals, etc.--and 20% were in unskilled positions in cleaning service, food service and health care service occupations. In addition, among females, there appeared to be more scope for middle-level positions---14% of the females are in clerical occupations as compared to 9% as sales persons and sales clerks amongst the males.

The low level of occupational attainment portrayed is reflected in the income level of the families. Thirty-four percent (34%) of the families reported an annual income of less than $6,000, and only 12% reported having an income in excess of $16,000. The low level of family income was reflected in the low proportion of families owning the house where they lived. Only 26% of the families own the house they lived in compared to 68% who are renting.

The religious preference of the respondents is overwhelmingly Christian-- 52% Protestant and 16% Catholic. Within families there is very little religious diversity. In 64% of the families, all the family members belong to the same religion.

SECONDARY ANALYSIS: Traditionally, the argument has been that "middle-class" blacks, by virtue of their incomes, education and occupation, face a different social reality from the rest of the rest of the black population and that they do not have the same, if any, ecological pressures impinging upon their families as do the "lower-class" blacks. Supposedly, as a consequence of this difference in their experiential situation, the "middle-class" blacks are more likely to internalize the values of the wider society and to view themselves primarily as the same as white Americans.

An alternative interpretation suggests that the "middle-class" blacks are more vulnerable in their interaction with the wider society in that their aspirations are too often perceived as a threat to the white middle-class and great obstacles are created for them. The implication of this is that they experience greater ecological pressures. Consequently, they perceive their difference from the wider society and, hence, would be more likely to recognize their difference from white Americans.

It has been suggested that recognition of one's African heritage is an indicator of the consciousness of black people and directly related to a whole set of values which differ from the values expressed in the wider (white) society. In recognition of this suggestion, this research asked the families to identify their family's cultural background. The responses to this question were used to classify families according to "heritage".

The specific analyses reported herein addressed themselves to the question of the nature of the relationship between socio-economic features, perceived family heritage and the identification of ecological issues impinging upon the family. The first analysis looks at the relationship between several socio-economic characteristics and the identified family heritage. The second analysis relates these socio-economic features and the perceived family heritage to the kinds of ecological issues that the respondents perceive as impinging upon their family.

A. BLACK FAMILY HERITAGE AND SOCIO-ECONOMIC CHARACTERISTICS

In this section of the report, a series of cross-tabulations to determine whether the subjective identification of family heritage was related to differences in socio-economic characteristics of families was performed. Those families which reported their family's cultural heritage as African we called "African families"; and those which reported their family's cultural heritage as American we called "American families".

The first variable we employed in the cross-tabulation was income. At the low level of the income scale, 64% of the "American families" and 38% of the "African families" have an annual income of \$8,000 or less On the other hand, only 36% of the American families have an annual income in excess of \$8,000, as compared to 62% for the African families. Although these differences exist, they are not large enough to be considered statistically significant. A calculation of the Chi-Square gave a value of 2.3067, which is not significant at the .05 level (X^2 df1, $\alpha .05 = 3.84$).

When we look at the data on education, a clearer relationship seems to emerege. Twenty-five percent (25%) of the fathers in African heritage families have a post-graduate education as compared to 15% in American heritage families. At the low end of the scale, 15% of the fathers in American families have an eighth grade education or less as compared to none for the African families. Among the mothers, 17% of the African families have a post-graduate education as compared to 7% in the American families. Although these differences exist, they are not of large enough scale to be considered statistically significant. The X^2 statistic of 3.4673 for fathers' education and heritage, and 1.4995 for mothers' education and heritage was not significant at .05 level (X^2 df3, $\alpha .05=7.82$).

Similar differences exist between African and American families in terms of the occupation of the parents. Among the mothers, 45% of the African families are in high level occupations as compared to 14% for American families; more African heritage mothers are in middle level clerical positions than American heritage mothers--20% compared to 14%, respectively. One perculiar feature emerging from the data is the high proportion of mothers in American families who are classified as homemakers--29% as compared to 10% of the mothers in African families. Among the fathers, the same kinds of differences exist, with 33% of the fathers in African families and 10% of the American families in high level occupations. Given the small expected frequencies, it was not practical to calculate the Chi-Square for fathers' occupation and heritage. The Chi-Square for mothers' occupation and heritage of 3.3774 was not significant at the .05 level (X^2 df4,α.05 = 9.488).

Taken individually, each of the three variables--education, occupation, and income--that are generally employed to describe an individual's socio-economic status does not have a strong direct relationship to the subjective identification of the family heritage held by the respondents. We, then, hypothesized that the overall socio-economic status of the family might be related to family heritage. The index of the general socio-economic status of the family was cross-tabulated with heritage and the Chi-Square statistic was calculated. The X^2 value of 3.5709 was not significant at the .05 level (X^2 df2,α.05 = 5.99). Thus the evidence warrants the acceptance of the null hypothesis of independence between perceived family heritage and the family's socio-economic status.

Given the lack of a significant relationship between the perceived family heritage and several socio-economic characteristics, we hypothesized that heritage could be related to the past experiential situation of the family and/or stages in the life-cycle.

The first measure of the migratory experiences of the family dealt with the movement of the family of origin. (The family of origin is the family in which the individual spends his formative years and is socialized to the values and customs of the society). By combining data on the place of birth and data related to the state where one's childhood was spent, we were able to determine the extent of migration during the formative years of the adults in the sample. For the purpose of this analysis, we treated no migration as an index of stability. The data revealed a great deal of stability of residence. Sixty-six percent (66%) of the mothers and 73% of the fathers spent their childhood in the same state in which they were born. Among the African heritage families, 74% of the mothers and 53% of the fathers grew up in the same state in which they were born; while among the American heritage families, 64% of the mothers and all of the fathers grew up in the same state in which they were born. The difference in migratory experience between the mothers in African and American heritage families was not significant statistically (X^2 of 0.7121 was not significant at the .05 level). Among the fathers, there is a statistically significant relationship between heritage and stability of the family of origin (x^2 of 8.5674 was not significant at the .01 level).

However, when we apply the Yates' Correction for Continuity, the X^2 value becomes 6.3845, which is now significant at the .05 level. Thus, the evidence justifies the rejection of the hypothesis that the migratory experience of the father's family of origin is independent of the perceived family heritage.

In dealing with the migratory experience ofthe family of procreation (the family that the individual forms as an adult and in which he performs the major socializing function), we see that 64% of the African heritage families and 67% of the American heritage families have lived in California for more than ten years. The Chi-Square of 0.0324 was not significant at the .05 level. Given the high level of inter-state migration among the families, we then looked at the length of time the family lived in the Bay Area. Fifty percent (50%) of the African families and 62% of the American families had lived in the Bay Area for more than ten years. The Chi-Square statistic was very low (0.43) and not significant at the .05 level.

On the basis of these tests, we concluded that the migratory experience of the family of procreation has no relationship with the perceived heritage of the family heritage. Data on the family of origin indicate that the migratory experience of the father's family of origin is related to perceived family heritage, while mother's family of origin migratory experience was not.

Other life-cycle variables, e.g., sex, age, marital status, home ownership status, etc., did not support a strong relationship either. Seventy-seven percent (77%) of the mothers in African heritage families were under 35 years of age as compared to 57% from the American heritage families. On the other hand, 29% of the mothers in American heritage families were in the age-group, 45 years and over, with only 4% of the mothers in the African heritage families. While this difference does exist, it is not of a sufficient magnitude to be considered statistically significant. The Chi-Square of 1.6294 was not significant at the .05 level (x^2 df1, $\alpha .05 = 3.84$).

The second measure of life-cycle was tenure status of the home in which the family lived. Twenty-nine percent (29%) of the African heritage families and 31% of the American heritage families owned the houses they lived in. The Chi-Square statistic was quite low (0.019) and not significant at the .05 level.

This analysis has indicated that there is no significant relationship between either socio-economic variables, the past experiential situation of the family, or the present stage in the life-cycle and the subjective identification of the family heritage. The implication of this was that these socio-economic features make no difference whatsoever in the way the families perceive their heritage. The consequence of this is that if subsequent analyses of the Westside Black Family Study indicate differences in the definition, structure and dynamics of the black family that are related to the perceived heritage of the family, then we can rule out the null hypothesis that these differences are related to socio-economic characteristics and/or the past experiential situation of the family or the stage in the life-cycle.

B. ECOLOGICAL ISSUES, HERITAGE AND SOCIO-ECONOMIC CHARACTERISTICS

In response to the question, "Why is it hard for your family to make it?", the respondents were about equally divided in the frequency with which they mentioned economic oppression and institutional racism as the factors that made it difficult for their family to "make it".

Forty-three percent (43%) of the respondents considered economic oppression as the major obstacle preventing their family from making it. One aspect of economic oppression mentioned frequently by the respondents was the lack of money. As one respondent stated:

> "Society is geared to the rich man and it takes money in order to make it in this system...The way society is set up at this time, it's very difficult for a black man to get enough money to make the kind of difference in his life like where he could say it was easy to make it in this society."

Another respondent replied:

> "If you don't have money, it's difficult to have any clout in the world in terms of determining what your destiny is gonna be."

Another facet of economic oppression that was frequently mentioned by the respondents was the lack of adequate employment. In the words of one respondent:

> "Black people cannot get decent jobs. You have to work all your life to survive."

Or, as another respondent stated it---"You can't find a job that pays enough money".

The next most frequently mentioned difficulty was institutional racism. This was mentioned by 41% of the respondents. In response to the question, one respondent said, "Job discrimination, school discrimination and money". Another said, simply, "Living in a white society". According to one respondent, "This society discriminates and it discriminates and it discriminates".

The institutional racism is most commonly mentioned in the search for employment. One respondent stated there was no equality:

> "Like when you go to look for a job it's not equal as far as race is concerned. You might have the qualifications, but in this society, if you are black you stand back."

This sentiment is echoed by another respondent:

> "If you go look for a job and it could be a black woman here and a white woman there. Nine times out of ten, the white woman is going to get it with less experience than the black woman has."

Discrimination in the educational system was also mentioned as a difficulty facing black people in the society. According to one respondent: "The children are in every prejudiced educational system--which can influence them".

"The most important thing", stated on respondent, "is the kind of education we have received. I find it's not getting better--it's getting worse. There are kids today who can't read or write--and they are teenagers".

None of the socio-economic characteristics--income, occupation, education, etc.--traditionally employed to explain differences in values and behavior were found to be related to the type of ecological issues identified by the respondents. For example, 53% of the respondents who mentioned economic oppression and 52% of those who mentioned institutional racism had an annual family income of less than $8,000.

We divided the income level into two groups---below $8,000 and above $8,000---using the median income as the basis for the division. The calculated Chi-Square was extremely low (0.0095) and not significant at the .05 level.

Similarly, there was no significant relationship between occupation and ecological issues. Among those who mentioned economic oppression, 40% were in "high status" occupations and 24% in "low status" occupations. Among those who mentioned institutional racism, 63% were in high status occupations and 21% were in low status occupations. The X^2 statistic of 3.3129 was not significant at the .05 level.

Education was also found not to be related to the kinds of themes mentioned. Sixty-two percent (62%) of the respondents who mentioned economic oppression and 79% of those who mentioned insitutional racism had a college education. The educational level was divided into two groups—those with a high school level or less and those with college or more--on the belief that these two levels of education would provide different opportunities for the individual. The X^2 value of 1.8030 was not significant at the .05 level (see Table 15).

Given the lack of any significant relationship between these ecological issues and several socio-economic characteristics, we then hypothesized that some relationship might exist between age and/or sex and the types of issues identified. However, neither age nor sex was found to be related to type of themes mentioned. Of those who mentioned economic oppression, 63% were under 35years of age. Sixty-five percent (65%) of the respondents who mentioned institutional racism were in this same age group. Chi-Square of 0.0276 was very low and not significant at the .05 level (X^2 df1, α .05 = 3.84). Seventy-five percent (75%) of the respondents who mentioned economic oppression were females. Similarly, 81% of the respondents who mentioned institutional racism were females. Again, the Chi-Square statistic was very low (0.2903) and not significant at the .05 level (X^2 df1, α.05 = 3.84). In addition, the Chi-Square statistic of the relationship between perceived family heritage and types of ecological issues was also very low (0.1199) and not significant at the .05 level.

The identification of economic oppression and institutional racism as major factors that prevent their family from making it in the society is associated with a great deal of integrative dissociation[1] from the society. By integrative dissociation we refer to a situation wherein the individual conforms in the sense that he accepts the goals and means to attain those goals but at the same time is aware that the nature of society imposes structural constraints on his ability to attain the socially sanctioned goals. One such respondent, a forty-seven year old mother, stated:

> "Even if you want to react legitimately behind somethingthat you feel is really logical, you have to stop and think about what it is going to cost you. It's just like in the South when they wanted to register and vote. That man had to stop and think about what it was going to cost him to register to vote--he would lose his job...Every time the black man tries to do something to make it easy for himself he has to think about what he is going to lose in order to do it; and, sometimes he cannot afford to lose it, as bad as it is what he wants to achieve... All I am saying is that either way we go in this society, you're damned if you do and damned if you don't...This society is just screwing the black man every day of his life."

Another respondent, a forty-seven year old mother, said:

> "I don't see any major changes going on. I only see the black man being set back

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[1] Traditional concepts are generally value-laden and do not reflect the reality facing the black community. For example, the concept alienation expresses part of what we have in mind, but it is still insufficient. "Integrative dissociation" expresses effectively the notion of togetherness and apartness at the same time better than any of the traditional concepts.

> further and further...I am almost to the point where I am beginning to believe in a revolution."

One thirty-six year old father, a college graduate, expressed even more "integrative dissociation":

> "It's just damn tough for anybody to make it that happens to be black in this country. You see your kids going through the same B.S. trips that you have gone through; you see them growing up through a system that is more bent on dehumanizing us; you see responses that the system has been able to evolve out of them because primarily the system keeps over us in trying to earn a living that you don't have the kind of time that you really need to share with your kids. As a result, they get some pretty warped ideas and some notions that while they may be compatible with the system just don't seem to be conducive to surviving in the kind of world that you know exists out there."

The general feelings of integrative dissociation of the black population are expressed succinctly in the words of this respondent, a forty-four year old mother:

> "If you are black and over twenty-one and have some intelligence, and are willing to do something for yourself, you have it difficult in North America."

In respeonse to the question: "What is it about this society which makes it each for your family to make it?", the majority of the respondents (52%) replied, emphatically, "nothing". One respondent, a forty-seven year old mother, said:

> "I don't think there is anything easy in this society for a black family to make it. We are still faced with the same problems that I was faced with as a kid or that my family faced in terms of jobs and where you want to live."

Another respondent, a twenty-seven year old man, replied:

> "Nothing. This society makes it hard for any people of colour to survive."

One forty-four year old mother said:

> "There's nothing about this society that makes it easy for my family to make it. As a matter of fact, this society is diametrically opposed to my family and I making it."

A twenty-seven year old mother said:

> "Society does not make it easy to make it...There are a lot of things going on in society that we know are wrong, but in order to get somewhere you have to go along with society even though you don't agree with it."

One respondent stated, "there is nothing easy in this society...This society is just screwing the black man every day of his life."

Twelve percent (12%) of the respondents mentioned education as something that makes it easy for their family to make it. In response to the question, one woman said: "education and freedom". Not surprisingly, 88% of the 12 respondents who mentioned education as making it easy for their family to make it had obtained some form of college education.

The freedom to do what one wants without strict control by the authorities was mentioned by 7% of the respondents as making it easy for their family to make it.

> "If you really want to do something", said one man, "there is really no one that tells you you can't do it as far as making it to a point where you can survive...There is really not anyone who comes in your house saying that you can't read that book and you can't learn how to technically assemble something. You have that type of freedom."

Given the large proportion of respondents who mentioned economic oppression as making it difficult for their family to make it, it is surprising that only 6% of the respondents mentioned money as something that makes it easy for their family to make it. Paradoxically, all the respondents who mentioned money as important had an annual family income of less than $8,000. In a similar vein, only 3% of the respondents mentioned welfare as making it easy for their family to make it. These two respondents also were in the low-income category, having an annual famiy income of less than $8,000.

No difference exists in terms of socio-economic characteristics---income, occupation, education, heritage---between those respondents who saw "nothing" in the society making it easy for their family and those respondents who mentioned some idenitifiable feature.

ANALYSIS 2

THE MEANING OF FAMILY

Understanding how the "family" was defined by the black families in this study was the fundamental concern of this analysis; and, was considered the primary issue which had to or should have been addressed by any study of black family life.

The general trends of the data analysis suggested a fluidity with respect to family membership criteria and a general emphasis on its psychological functions rather than structural features. The preferred structural perceptions of our sample was extended family forms which 39.8% of the respondents reported in contrast to 25% who defined the family in terms of immediate family.

The data for this section of the analysis, i.e., meaning of family, is based on the responses to a select pool of open-ended interview items. The particular items selected for this report are a sub-set of the interview schedule which dealt with the definition and purpose of the family and the extent to which para-kin relationships exist in black families and how and why they are formed. This sub-set consisted of the following six (6) items:

* What does the term "family" mean to you?
* What do you think is the main reason for a family?
* Are you considered by anyone not related to you as a member of their family?

* Are there any people who are not related to you by blood or marriage whom you consider family?

* Why do you consider them family? Why do they consider you family?

* How did they come to see you as family? How did you come to see them as family?

Sixty-eight individuals (100% of the adult population) responded to these questions.

In recognition that a great deal of emphasis has been placed on socio-economic characteristics, i.e., income, education, etc., as a means of explaining differences in human nature and values, our analysis also undertook a series of cross-tabulations and statistical analysis in order to determine whether these variables made a difference in how the families defined the meaning of family.

Initially, the data was reviewed and major thematic classifications were identified. The two classes of themes identified in the classification procedure were themes related to the "form" or structural features of the family and themes related to the "process" or functional features of the family. Numerical frequencies based on a tally of how frequent a theme appeared in the sample was determined. Total individual responses, however, were not assigned necessarily to mutually exclusive categories.

A secondary analysis addressed the issue of whether or not any relationship existed between the "meaning of family" and other family variables.

Particularly, we intended to report on the relationship between the meaning of family, as determined by the thematic analysis of responses to the question: "What does the term "family" mean to you?", and the demographic characteristics of educational level, economic status, and cultural identification. The general question of concern in this analysis was whether groups of black families, as defined by demographic features, e.g., cultural identification, differed in their relative way in which they defined the meaning of family. Operationally, cultural identification was defined as the acknowledgement of one's family heritage by selecting amongst several alternatives. In the general study, the family contact persons were asked on the Demographic Data Sheet to check their family heritage or background from a list of six alternatives: Indian, American, Asian, African, Spanish and European.

The median income of all the families in the overall study was $7,800. In order to use income as a variable, we sorted the families into two groups, above and below the median income. Two groups of families were also determined around education. Using the highest educational attainment of any member of the family, a division was made according to: (1) high school level and below, and (2) some college and above status.

Identification has been defined as the process whereby individuals are effectively linked or bound together with their "kind" as a people or a group (cf: Nobles, 1972). Given that the family is the major repository of a people's culture, we have defined cultural identification as the process whereby individuals are bound together in terms of their family definition or heritage. Family background or heritage, therefore, served as the operational definition of cultural identification.

With the abovementioned variable manipulations, we were able to address the general question (e.g.,"Do groups of black families differ in their relative ways of defining the meaning of family?"), for three separate analyses: (1) relationship between cultural identification of family heritage and the meaning of family; (1) relationship between education and the meaning of family; and (3) relationship between income and the meaning of family.

In this analysis, the "meaning of family" served as the dependent measure, while cultural identification, education, and income, were the independent variables.

A. Family Meaning

In response to the question, "what does the term "family" mean to you?", the reported meaning of the concept of family appeared to be synonymous with closeness, strength, togetherness, sharing and mutual responsibility. One respondent, for instance, responded by saying, "To me, the family is the ultimate end of maturity." Another respondent indicated it to mean, "a society for the procreation of the species." The psychological and developmental aspect of the family was also reflected in the responses of our respondents. One respondent indicated, for instance, that, "I suppose when I think of a family, I think of a group of people who are close together and share common goals and their responses and their abilities for the common good of all the people involved..." Parenthetically, this respondent ended by noting: "...members of my family don't necessarily be related by blood". Typical of the open-ended responses was the respondent who said, "...family means a sharing of certain spiritual and physical needs and developing oneself with other people."

Seven percent (7.4%) of the respondents described the family as including persons who are not related in the usual sense of blood or marital ties. This was emphasized by the following respondent, a 36 year old man:

> ".... Members of my family don't necessarily be related by blood. They can be the neighbors' children for that matter. I usually call it an extended kind of agreement. People who I am just generally fond of."

Similarly, the following response was given by a twenty-seven year old woman:

> (Family means--) "Lots of relatives and real close friends."

The least mentioned category of responses referred to a definition of the family which stressed the fact that family members are related by blood or marriage. Four respondents (5.9%) mentioned this theme.

The importance of sanguineous ties was described in this response by a twenty-six year old woman:

> (Family means) "A group of people related by marriage, blood, or adoption of living together."

Most striking in terms of responses is the importance of the family as a unit which provides emotional support, a feeling of completeness, and "roots" for the individual, which is evidenced by high number of responses (61.8%) related to psychological and emotional bonds. This psychological significance was exemplified in the many respondents who focused on the "closeness", "love", "togetherness", or "unity" of the family experience.

The following responses demonstrate the emphasis on affective family ties. A twenty year old woman stated:

> "Closeness between all the family member. It should be open and there should be a strong feeling. Other people should be able to see that you're real close to each other."

Similarly, a forty-three year old mother stated:

> "Family means to me, the love between the husband and the kids and the wife. I mean, when a family loves one another, they usually respect each other. I think that's what brings them really close together, too..."

This respondent also emphasizes the group orientation or "togetherness" which so many respondents stressed:

> "Basically, to me, family means sort of together. You know, as a family... it's a group. Being a family is sort of one. Not saying that every time my husband or the kids walk out of the house I have to be with them, I feel a man has the right to be out alone or with the boys some times. But I also feel that maybe on sundays, the family should spend some time together as a family. So, I guess you could say a family means to me, togetherness and unity, which is all the same thing."

Respondents also described the importance of the family for self-fulfillment and satisfaction. This theme is strongly emphasized in the response of the following person, a thirty-eight year old mother:

> "What does a family mean to me? It keeps you from being lonely. Togetherness. It keeps you from being by yourself. It gives you a reason to go on in life. It gives you a purpose. Someone to come home to. Watching the children grow. Doing things with the children. It makes me feel more a woman to have a family..."

A similar perspective was offered by another respondent:

> "My thoughts about family include nuclear and extended family. It is a necessary institution that has a lot of meaning for self-definition. Part of self. I could not conceive of being outside of family life."

Twenty-two percent (22%) of the respondents referred to mutual aid and interdependence in their definition of family. Responses which stressed responsibility, dependability and corporate effort were also reported.

For example, the following responses:

A thirty-five year old mother stated...("Family" means)

> "Well, it means just people you know. Family to help one another and take care of one another. When you have someone close to turn to. Much closer than friends."

Or, a thirty-six year old man stated as part of his response:

> "I suppose when I think of family, I think of a group of people who are close together and share common goals and their resources and their abilities for the common good of all people concerned..."

B. FAMILY MEANING AND DEMOGRAPHIC CHARACTERISTICS

An important feature of our analysis was to explore the relationship between the concepts of family discussed by respondents and respective levels of income, educaion and cultural identification (heritage). Traditionally, students of the black family have given much attention to these socio-economic factors (i.e., class status, poverty, etc.) as causal forces which are viewed as being primarily responsible for some of the trends we have observed that typify the black family experiences (i.e., salience of extended kin, "elastic" notion of family structure) (cf: Willie, 1970; Moynihan, 1965; Scanzoni, 1971; Bernard, 1966; and others). Based on these writings, we expected to find that the nuclear or immediate family would be identified with families who enjoyed higher income levels, were better educated, and more acculturated in comparison to individuals who conceptualized their families in extended terms.

First of all, we examined the relationship between perceived family heritage and family type. In this analysis, we looked at whether the respondent identified his/her heritage as "American" or "African." We assumed that the "more acculturated" families would choose an American affiliation and the less acculturated would designate their families as African. Chi-Square analyses of these two variables failed to prove a significant relationship between family type and perceived family heritage (X^2 , = 0.053968).

	African	American
Immediate Family	10	4
Extended Family Types*	15	5

Similarly, income and family type were found to be unrelated after Applying Chi-Square operations (X^2 = 0.65454.)

	Under $8000 Per Year	Over $8000 Per Year
Immediate Family	7	7
Extended Family Types	8	14

After comparing the family concepts of individuals who had schooling up to high school graduation and those who had at least college education, we were unable to substantiate a correlation between educational level and type of family structure (X^2 =1.24512).

	0-12 Grade Completed	College and Post-Graduate
Immediate Family	2	14
Extended Family Types	1	23

We also investigated the relationship between income level and whether the respondent referred to the family as a structural entity or exclusively in functional terms. Structural features designate responses which referred only to family composition or organization (i.e., nuclear, extended householdd, etc.); whereas the functional described psychological, pragmatic, and child socialization processes.

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* Extended family types refers to all categories except immediate family (i.e., living together, non-blood kin, extended family members, related by blood or marriage).

	Structural	Functional
Under $8,000 per year	6	17
Over $8,000 per year	10	7

Application of Chi-Square test showed a significant relationship at the .05 level ($X^2 = 4.3648$) for income and nature of family concept, with lower income persons reporting a "functional" perspective more frequently, while individuals in the higher income bracket preferred a family definition emphasizing structural characteristics.

To determine the significance of this finding (this issue being, did people with less economic resouces emphasize pragmatic family functions, or, conversely, did they romanticize the emotional and psychological dimentions of the family since functions refer primarily to psychological processes, to compensate for the poverty of actual economic resources that the family is able to procure?, we compared income levels and types of functions designated, whether pragmatic or psychological, for the two following questions: "What does the term "family" mean to you?" and "What do you think if the main reason for having a family?"

	What does the term "family" mean to you?		What do you think is the main reason for a family?	
	Psych.	Prag.	Psych.	Prag.
Under $8,000 per year	15	4	6	8
Over $8,000 per year	13	1	8	5
	(X^2=1.21313)		(X^2=1.061258)	

Our analysis showed no significant relationship between the two variables under either item. Hence, we surmised that although the findings showing a relationship between income level and structural or functional family orientation were important, they had very little bearing on overall trends of family definition and socio-economic characteristics, i.e., type of family structure and income were found to be unrelated as well as type of function degignated.

Structural analyses of family concepts and socio-economic characteristics have shown that socio-economic variables are generally poor predicators of family conceptualizations. We must conclude that socio-cultural distinctions were possibly more salient indicators of the variations which exist between Anglo-American and black family structures.

In response to the question, "What do you think is the main reason for a family?", the people in our sample emphasized even more the emotional security and pragmatic support functions as well as the psychological grounding of the family. Typical responses were..."family will accept you no matter what."; "...family is the first contact a child has with love and affection." The reason for a family was also felt to be "the enjoyment of life." The psychological security function of the family was eloquently expressed by one respondent who said, "I think a family gives a person a certain amount of stability. Within a family a person learns his or her identity. A family teaches children to conform...If that person's position in the family is secure, he gets a certain amount of self-confidence to function as an individual outside of the home."

In many respects, the results of this question parallel the trends of the previously discussed item, "What does the term "family" mean to you?" Some themes were common in response to both questions, but were discussed with different frequencies.

As in the previous question, a majority of the study population, 55.4% of the 65 respondents, discussed the importance of psychological family processes. Similarly, respondents described the importance of the family for identify and growth, companionship, positive interpersonal experiences and purpose in life. The following responses demonstrate this consciousness: A forty-seven year old mother stated:

> "I think people need to come from some kind of stability. I think a family gives a person a certain amount of stability. It's kind of like a launching base. Within a family a person should learn his/her identity. A family teaches children to conform to certain expectations in society."

Another respondent stated:

> "One reason is to share love and affection and growth and development of the family unit..."

Or--

> "...to avoid being alone. A family arrangement is like a special group of "best" friends--family will accept you no matter what."

Thirty-eight percent (38%) of the twenty-five respondents stressed procreation and child-rearing as the major function or organizational purpose of family life. These responses emphasized the emotional and psychological fulfillment of procreation and child-rearing as well as the need to provide for and care for children. These views were expressed in the words of the following respondents. A twenty-seven year old mother stated to the question: "What do you think is the main reason for a family?"

> "The enjoyment of life. A lot of people without children aren't really experiencing everything they can in life. Children can make you whole and give you some reason fof being around. Kids kind of make a difference in the home."

Another response from a thirty-eight year old woman:

> "I don't know how to put it in words. I still... I'm not very good at talking. It gives me a greater feeling of responsibility, of having someone else to care for other than myself. To teach your children and to give them things that we felt we didn't have when we were coming up, sharing a part of yourself with your children..."

The importance of ensuring the continuation and survival of the family beyond the present generation was discussed by 25% of the sample. The response of the following twenty-seven year old father is exemplary of this theme:

> "To establish or contribute to whatever your faith, belief, or civilization is. To keep it existing, and also to reincarnate yourself."

Or in the words of this respondent:

> "The main reason or purpose of family is to continue one's lifestyle. As far as blacks are concerned, that is to extend our immortality."

Only sixteen percent (16%) of the 11 respondents identified the provision of material needs and support as the primary family function. This finding correlates with the resules of the previous question where pragmatic functions were emphasized far less than psychological ones.

Least emphasized by respondents was the marital or man/woman relationships. Only 10.8% of the 7 respondents who answered focused importance on the concerns of conjugal life.

The responses to the question, "What do you think is the main reason for a family?" indicated that psychological, expressive processes were perceived as the major family function by our respondents. Procreation and socialization, along with extending the family immortality, suggest that children are the major focus of the Afro-American family. This conclusion becomes reinforced by the meager findings relating family functions to conjugal life.

B. PARA-KIN AND EXTENDED-KIN RELATIONSHIPS IN BLACK FAMILIES: AN OVERVIEW

A large majority of the respondents of our sample reported extra-familial kin ties. Seventy-two percent (N=47) indicated that they were considered family by unrelated persons. Sixty-eight percent (68%) of the 44 respondents also viewed non-relatives as their own family members. About fifteen percent (14.7%) of the sample made a specific reference to "extended family" members as they discussed their concept of the family. The salience of extended kin ties is demonstrated by the following respondent, a forty-one year old mother:

> (The terms "family" means...) "I think my immediate family and it also extends to include cousins. No matter how distant, we were still 'family'..."

Similarly, a response by a twenty-five year old woman focused on the importance of extended kin in the family dynamics:

> "Mother and father working together, accepting responsibilities together, and immediate family interrelating with grandparents--kids love grandparents. I think we tend to go back to our parents for a lot of questions as adults."

Living together and/or sharing the same household were mentioned by 11.8% of the population as an important defining criteria of family membership. This concept is described in the response of these two parents.

First, a thirty-four year old mother noted that:

> "Everyone that lives between the household, everyone that shares the same household is the family."

A thirty-one year old mother also stated:

> "...A man, a woman and their children living together in some semblance of harmony. Or maybe I should say adults and children living together under one roof and taking care of each other."

A preliminary analysis of open-ended items focusing on the qualitative aspects of para-kin ties suggests that these relationships are complex and multi-dimensional. In many ways, they incorporate and extend basic family functions, including emotional and psychological support; mutua; activities and social interaction; assistance in times of crisis or transition. These functions are especially evident with respect to child-rearing needs. Hence, para-kin relationships should be viewed as a positive force in the total black family dynamic. These ties seem to strengthen, support and enrich black individuals and families. They are particularly important in enabling blacks to cope with the potentially stressful situations which include illness, death, loneliness, economic failure, child-care, and social alienation.

This overview serves only as an introduction to the vital, yet often ignored, influence of para-kin dynamics within the black family kin network. Future analyses should explore in greater detail the formulation and specific functions of extra-familial relationships.

ANALYSIS 3:

FAMILY DYNAMICS AND INTERPERSONAL RELATIONS

Our review of the literature on black family life has yielded some "problems" that are important to reconsider. Queens and Haberstein (1952) for instance, attempted to identify different patterns of familial relationships based on the way family units interact or interrelate to the extended kin network. Bernard's (1966) insight essentially maintained that the functions of the extended kin network was to provide support and sociability for the elementary family units. In examing the reason(s) black couples got married, Rainwater contended that lower class blacks marry for affectional reasons and not for instrumental concerns. The reason for this, he suggested, was because blacks recognize the high probability that the external socio-economic factors would eventually cause marital disruption. Not only did most of this research call into question the reasons black people got married, it also ultimately implied and/or concluded that the particular black family network was a burden or hinderance to the developing black family unit (ergo, the problem).

However, in recognition of the work of Billingsley (1968), who contended that the extended black family was an example of the black family's ability to structurally adapt to various socio-economic environments; and that the extended family network particularly functions as a stabilizer for the black community, we contended that these family dynamic related issues (i.e., extended kin networks) must be re-examined.

By demonstrating that black family interfamilial and intrafamilial relationships were guided by principles that traditional researchers failed to take into account, the intent of this analysis was to provide a new interpretation, as well as new information, on black family dynamics and familial relationships. Essentially, this analysis demonstrates that the pattern of familial relationships are, in fact, a necessary aspect of the black culture, and, therefore, essential to the survival of the black community, and not apriorily, inherent weaknesses nor hinderances to the welfare of the black people in America.

In this analysis, the way families described their relationships with each other and with other relatives, as well as the way children are interrelated to members of their parents' relatives, were examined.

In attempting to provide some additional insight about the particular pattern of black family interpersonal relationships, we had to operationally define the process of family connections and analyze whether any relationship existed between defined family connection variables and other family variables (i.e., demographic features).

In addition, we propose to identify some of the reasons for describing any of the above relationships in a particular way. This we intend to accomplish by analyzing the open-ended responses to the following questions:

- * How would you describe your relationship to your husband's/wife's relatives?
- * How would you decribe your husband's/wife's relationship to your own relatives?

- How would you describe your children's relationship to your own relatives?
- How would you describe your children's relations to your husband's/wife's relatives?
- Why do you feel this way?

Naturally, the question of how black families are connected is a critical one for this analysis. Although there is clearly no single question and no single answer which reveals all there is to know about how black families are connected, we feel that the subset of questions mentioned above can provide us with a good indicator of the way black families in an urban setting are interconnected. This information, in turn, would provide us with additional insight into the nature of black familial intra/inter-relationships. The general question of concern in this analysis was whether different family connection patterns effected the perceptions of familial relationships.

In recognition that in any one family a single individual may perceive other members of the family as closer or more important than others; and similarly, an individual may perceive his/her own family as more important than his/her spouse's or their mother's family more important than their father's or vice versa, we attempted to define a select group of key relational patterns for our respondents. These we have operationally defined as family connector patterns. For this analysis, four relational patterns were utilized, centered around an informant's relationship with his/her own family and their spouse's family (i.e., in-laws) and the informant's children's relationship with informant's own family as well as the child's relationship with the informant's spouse's family. The following four distinct patterns were identified:

1. Relationship between respondent (R) and respondent's in-laws (I); R-I Connector Pattern
2. Relationship between respondent's spouse (SP) and respondent's family (O); SP-O Connector Pattern
3. Relationship between respondent's children (C) and respondent's in-laws (I); C-I Connector Pattern
4. Relationship between respondent's children (C) and respondent's own family (O); C-O Connector Pattern

Hence, four relational dyads: respondent and in-laws (R-I); respondent's spouse and own relatives (SP-O); children and in-laws (C-I); and children and own relatives (C-O), constituted the usable patterns of family connector categories.

In recognition that differences in family connector patterns may be related to the way in which particular family relationships are viewed, a measure of inter-relational status classification was developed. In response to a linkard type question, we asked our respondents to judge the degree of closeness characterizing each of the family connector patterns. The status of the (inter-) relationship of the family connector pattern was accordingly classified at four levels:

1. Close - Very close
2. Fair - Respectful but not close
3. Distant
4. No relationship

Hence, in addition to the four family connector patterns, four levels of familial closeness were defined in order to assess the relative degree of "closeness" for each pattern.

In an attempt to measure the relative difference of family closeness across other family variables, a single score for each family's combined family connector patterns was determined. This score, or what we have called the Index of Perceived Interfamilial Closeness (IPIC), was derived by combining the respondents rating for each family connector pattern. For instance, if a respondent rated each of the four connector patterns (R-I; SP-O; C-I; and C-O) as close to very close, the combined score for them or the IPIC Score would be four (4). On the other hand, if a respondent rated the two connector patterns corresponding to his/her own family as close to very close (score of 1) and the two corresponding to relationships with in-laws as no relationship (score of 4), then the IPIC Score would be ten (10). See following example:

Respondent	R-I	SP-O	C-I	C-O	Index
#1	1	1	1	1	4
#2	4	1	4	1	10

The Index of Perceived Familial Closeness Score ranged from a low of four to a high of sixteen, with the lower IPIC Score indicating a greater degree of closeness and the higher IPIC Score the reverse.

For our purposes, analyses of variance was used to determine the effect of family connector patterns on perceived interfamilial closeness. Naturally, therefore, our first concern was to determine if the relative degree of closeness differed as a function of the family connector patterns. In defining each family connector pattern as a treatment category, a one-way analysis of variance was appropriate for determining if any relative difference exists between the four different "sets" of family connector patterns.

Assuming that differences in the IPIC Score could be related to differences in the way families defined the concept of "family", our attention next turned to an analysis of the relative degree of difference in the Index of Perceived Interfamilial Closeness as a function of how families were defined. The general question of concern in this analysis was whether different groups of black families differed in the relative distribution along the IPIC continuum.

The independent variables for this analysis were determined by the respondent's response to the open-ended question, "what does the term "family" mean to you?" Based on the analysis of this question, families were classified according to how the respondent related to the meaning of family. From the responses, two orientations emerged. Some respondents related to the "family" question in terms of its "structural" process, i.e., nuclear and extended, while others responded to its functional process, i.e., pragmatic and psychological.

For this question, two separate analyses were performed. The first dealt with whether groups of black families, as defined by the self-selected "meaning"response, differed in the relative distribution along the Index of Perceived Interfamilial Closeness (IPIC) continuum. The second analysis addressed the question of if the families defined the meaning of "family" in functional terms, would the relative Index of Interfamilial Closeness differ as a function of the different functional orientation (i.e., psychological vs. pragmatic).

The Chi-Square statistic was employed to determine if interfamilial status classification was related to, for instance, perceived family heritage for each family-connector pattern. This allowed us to evaluate whether differences in perceived family heritage were related to differences in values and behavioral modalities, and whether these would be reflected in interfamilial status classifications and family connector patterns for different heritage families. Similar tests were employed for education, income, and occupation.

Traditional, an argument has been put forth that by virtue of different levels of income, education, occupation, etc., some black people (i.e., the black middle-class) live in a psycho-social spere or milieu which differs from other black people. Supposedly, as a consequence of this experiential difference, certain blacks are more likely to internalize and express values which differ from other blacks.

It would, of course, be interesting to "test-out" this assumption or argument in relation to familial closeness. Therefore, in assuming that differences in the Index of Perceived Interfamilial Closeness could also be related to difference in other characteristics of the families, we also examined the relative effect of three variables, i.e., cultural identification, educational level, and economic status, on interfamilial closeness.

As noted earlier, cultural identification has been defined as the process whereby individuals are bound together in terms of their family definition or heritage.

The median income of all the families in the overall study was $7,800. Similarly, as in the earlier analyses, we sorted families into two groups, above and below the median income. Two groups of families were also determined around education. Using the highest educational attainment of any member in the family, a division was made according to (1) high school level and below, and (2) some college and above status.

With the abovementioned variable manipulations, we were able to address the general question (e.g., do groups of black families differ in their relative definition of perceived familial closeness). For three separate analyses: (1) relationship between cultural identification and interfamilial closeness; (2) relationship between education and interfamilial closeness; and (3) relationship between income and interfamilial closeness.

A. PERCEIVED INTERFAMILIAL CLOSENESS AND FAMILY CONNECTOR PATTERNS

Of the respondents (N=56) who were asked to describe the relationship their spouses had with their relatives, the majority (61%) saw the relationship as close - very close; and fifteen percent (15%), fair - respectful but not close, and only 20%, distant. Similarly, these same respondents described their own relationship to their spouse's relatives (in-laws) as close - very close (53.7%); fair - respectful but not close, 24.7%), and distant (20.%).

Children's relationship to adults was also described by examing the way respondents saw their children's relationship to their own relatives. Again, the majority (85.7%) stated close - very close relationships; 5.4% fair - respectful but not close, and only 8.9% as distant. Children's relationships to respondent's spouse's relatives (in-laws) were also described as close to very close (61.1%); fair - respectful but not close (16.7%) and only 22% as distant.

The Index of Perceived Interfamilial Closeness (IPIC) shows that 68% of the responses for all family connector patterns scored low and were, therefore, rated high for closeness; 28% scored average and rated average for closeness; only 4% scored high wnd were rated low for closeness.

Reason for describing familial relationships was also obtained by examining the open-ended responses to the question: "Why do you/they feel this way?" Of the fifty-five (55) respondents, 57.7% mentioned being part of the family (in-laws) as reason for closeness; 12.5% providing support as the main reason and 10% stated children as the main reason for familial closeness.

Of those who stated distant familial relationships, the most stated reason was lack of acquaintance or knowledge about relatives (22.7%); inability to visit or communicate by telephone (18.22%), while only 4.5% stated differences due to value orientation or goals.

The Chi-Square analysis of significance for "feeling part of spouse's family", was employed for the family connector patterns, R-I and C-I. A significant result was obtained for family connector pattern C-I at .05 level, but not for family connector pattern R-I.

An analysis of variance for the relationship of family connector patterns on the interrelational status classification for all four treatment areas resulted in f ratio of 2.65, which was not significant (see Table 1). A two-way variance test was utilized to determine the relationship between family connector patterns, closeness and the definition of the family focus (i.e., structure vs. function). The analysis indicates that the f ratio for definition of family focus was not significant at the .05 level in structural terms. Although not significant statistically at the .05 level, the f ratio does indicate a trend (f3, 120, .05=2.68) (See Table 2).

TABLE 1

TEST OF VARIANCE FOR FAMILY-CONNECTOR CATEGORIES

	TREATMENT METHODS				
	I. R-I	II SP-O	III C-O	IV C-I	
n	56	56	56	56	N=24 T=385
X	96	104	74	111	
Σx^2	520	516	204	538	T^{2}/n=662 T^2=1780 220 ($\frac{(T)^2}{N}$ = 676
$\frac{\Sigma X)2}{n}$	165	193	98	220	

SOURCE OF VARIATION	SUM OF SQUARE	DEGREE OF FREEDOM	VARIANCE ESTIMATE
Within	14	3	4.67
Between	1140	220	5.02
TOTAL	1118	223	F=0.9302

df (k-1=4; (N-K) = 220 and (n-I) = 223

F (3 df, 220df, α 0.05) = 2.65

ANALYSIS OF VARIANCE TABLE 2
(Family Focus)

SOURCE OF VARIATION	S.S	DF	VARIANCE ESTIMATE	f
Row (Structure of Family)	2.07	1	$2.07 = S^2$	1.605
Columns (F. C. C.)	10.09	3	$3.36 = S^2e$	2.606
Interaction	0.64	3	$.21 = S^2i$	.163
Within Cell	154.41	120	$1.29 = S^2w$	
TOTAL	167.21	127		

F 1, 120, α .05 = 3.92 F 3, 120, α .05 = 2.68

Variance tests for family focus, in functional terms, and family connector patterns, similarly were not significant statistically at the .05 level (see Table 3).

ANALYSIS OF VARIANCE TABLE 3
(Function and Family Connector
Patterns)

SOURCE OF VARIATION	S.S.	DF	VARIANCE ESTIMATE	f
Row (function)	2.51	1	$2.51 = S^2r$	1.44
Columns (F.C.C.)	8.56	3	$2.85 = S^2e$	1.64
Interaction	5.21	3	$1.74 = S^2$	1.35
Within Cell	185.67	144	$1.29 = S^2$	
TOTAL	201.95	151		

F 3,144 α .05=2.67 / F 3, 3 α .05=9.28 / F 1, 3 α .05=10.13

The Chi-Square test of significance was applied to determine the effect of heritage (culture) upon family connector patterns. A significant result at the .05 level was obtained for only the family connector pattern (R-I), but was not significant for any other family connector patterns. Similar tests were applied for heritage to see what effect this had on the Index of Perceived Familial Closeness (IPFC), and even though non-significant results were obtained, it was close enough to be considered as indicative of a strong trend (see Table 4).

No significant relationship was found for education, occupational level and income. Similarly, the importance of children was expressed in both nuclear and extended families, which suggests that the people in our sample attach a very high value on children, irrespective of how they strucutrally define their family. The importance of children and their impact on interrelational status classification on family connector patterns has been discussed earlier. It is obvious that children's relationships with other relatives cuts across the standards that scholars have imposed upon different family structures. This fact seems particularly true of black families in our study. This feeling is communicated by one of our respondents who saw the relationship of her children and relatives as follows:

> "My relatives are very close to my children. They are important to me. They help me in raising my children and support me in times of need."

The second variance test dealing with function also shows that children have a closer interrelational status classification for both psychological

TABLE 4

CHI - SQUARE TEST

INDEX OF PERCEIVED CLOSENESS

HERITAGE	HIGH	MEDIUM	LOW	TOTAL
AFRICAN	14	5	2	21
AMERICAN	6	8	0	14
OTHER	5	2	3	10
TOTAL	25	15	5	45 N =

df = (r-1) (c-1) = 2x2=4

OBSERVED	EXPECTED	DIFFERENCE	D^2/E	
14	11.67	2.33	0.47	
5	7.00	2.00	0.57	
2	2.33	0.33	0.05	
6	7.78	1.78	0.41	
8	4.67	3.33	2.37	
0	1.56	1.56	1.56	
5	5.56	0.56	0.06	
2	3.33	1.33	0.53	
3	1.11	1.89	3.22	

$x^2 =$ 9.24

x^2 4df α .05 9.488.

and pragmatic reasons. The mean score in both cases is low for family connector pattern (C-O), and also, lower for family connector pattern (C-I) than for adult family connector patterns.

Looking at the overall data on the analysis of variance, the mean total for both the psychological and pragmatic aspects shows that, generally, interrelational status classification is closer where pragmatic concerns outweigh psychological concerns. In our analysis, the psychological aspects of closeness are rated significant for children rather than for adults, and the pragmatic concerns are almost evenly distributed except in the case of family connector patter (C-I).

The pattern of our distribution above, regarding different mean values discussed, seems to have a special kind of implication than what has been claimed by former researchers. Unlike the assumption that the role of the extended family network provides economic support to families who are externally adapted to the dominant American society, black families provide both emotional and pragmatic support for their children and feel that both aspects are important in the development of children as well as maintaining adult relationships in the black community.

The results of our test stand in contrast to the generally accepted notion that cultural identification has no relevancy to the way people perceived and defined their relational patterns. Similarly, education, occupation, and income traditionally viewed as influencing familial relationships of black families was not supported in this analysis.

The first finding indicates that the way our sample population saw inter-relational status classification did not conform to the generally accepted notion about nuclear families and/or extended families. In light of this information, one wonders if these concepts have any relevancy to black families and their view of the description and/or differences of families relationships.

B. INTRA-FAMILY RELATIONS: THE IN-LAW CONNECTION

An analysis of the cultural heritage of black people suggests that the system of marriage should be defined as the joining or merging of two families or groups rather than a "contract" between two individual people. Hence, our assumption in this analysis was that one aspect of the black family interpersonal dynamic would be found in the relationship between what, in this society, are called "in-laws" and the sample families. Accordingly, the relationship between family members and their so-called "in-laws" would reveal the degree of homogeneity between the two "clans" or families. Thus, our initial question here was concerned with the nature of the intra-familial relationships. Particularly, we were interested in the relationship between (1) the respondent and their spouse's relatives; (2) the respondent's children and spouse's relatives; (3) the respondent's spouse and the respondent's own relatives, and (4) the respondent's children and the respondent's own relatives. Initially, we asked all the respondents to rank the nature of the relationship in these above categories. Our intent here was to ascertain the respondent's feelings and beliefs about the nature of the relationship between "immediate" and "in-law" family members. What was immediately apparent was that most respondents perceived the relationship between parents and affines (self and spouse's relatives and spouse and respondent's relatives) as falling into the "close" and "respectful" categories. The same impression is reflected in responses referring to the relationship between respondent's children and spouse's relatives. Here the responses clustered in the "close" and "respectful" categories also. Responses about the relationship between respondent's (self) children and own relatives were, however, perceived as "very close" by. 36.9% of the respondents and "close" by 32.3%. "Distant" and "no relationship" categories fell to the lowest rank (1.5%) in the relationship between respondent's children and own relatives and is similarly low in the other relational categories.

In addition to the closed-ended relationship question, each of the relational categories was asked as an open-ended question, "how would you describe the relationship your husband/wife has with you (own) relatives?" The initial reading of the narrative responses to this query indicates that most of the respondents felt that their spouses were "very close" to and had good relationships with their familial affines. One respondent indicated, for example, that "with my parents, he had a very good relationship...I can remember getting very angry with my mother and my father because a couple of times I would have an argument with my husband and my mother would treat him (husband) just like always. I would say my mother is not being loyal to me...What she was saying to me was that that's a problem the two of us had and it didn't affect the relationship she had with him."

Our data also suggested that the "mother-in-law" (and here there was no distinction between the husband's mother and the wife's mother) plays an important or central role in the family's set of interpersonal relationships.

Frequently, respondents indicated that they were in contact (visited or called) with this central figure. It is also interesting to note that in cases where the "mother-in-law" was absent, a sister-in-law or other female affine occupied this apparent central position in the interpersonal dynamic.

In additional support of our contention that the meaning of marriage would affect the interpersonal dynamics amongst family members. Next our attention turned to how children related to relatives of each of their parents. We asked the question, "how would you describe the relationship your child/children have with your husband's/wife's relatives?" We found respondents consistently noting that their children had a "very close" relationship with the husband's/wife's relatives. Respondents indicated, for example, tha "it's about the same relationship as they have with mine when they are with them. They are crazy about them. They get along well, the relatives are glad to see them and make a bug fuss over them." In situations where the parents live in the same city, the respondents indicated that the children visited these relatives frequently. Parenthetically, this, we believe, supports the notion that the social-psychological development of children in black families is influenced by more than just the natural parents. Respondents also indicated that in those situations where their relatives lived outside of the state, the children would spend vacations and extended visits with these relatives. Distance apparently doesn't influence the "closeness" of the familial relationships. For example, one respondent acknowledged the physical distance but went on to discuss the closeness of the children's relationship with extended relatives in spite of the distance. This particular respondent, for instance, indicated that, "They (children) don't see them (spouse's relatives) often. They have a good relationship with them when they see them. Actually, it's the same way with both our families. We just live a distance apart."

ANALYSIS 4

FAMILY FUNCTIONING AND VALUE TRANSMISSION

Children, in all cultures and every society, generally inherit the established traditions, values, and belief systems of their families. Upon reaching adulthood, they, in turn, transmit similar, if not the same system of beliefs to their young. Hence, in order to understand the black family, it is of primary importance to discern which cuscoms and what values are being transmitted from generation to generation.

In this analysis, the way in which black parents prepare their young to perpetuate their cultural values and to fit into society will be examined. More specifically, we will examine aspects of gender-related socialization in black families. In addition, this report will discuss the role of older children and extended kinship networks in the socialization of black children. Finally, the focus of this analysis will examine whether or not the identified patterns of child-rearing (i.e., values taught to children) can be related to differences in socio-economic characteristics (i.e., education, income, cultural orientation).

The data for this section of the analyses, i.e., family functioning and value tranmission was based on the responses to a select pool of open-ended interview items. The particular item selection for this report are a subset of the interview schedule which dealt with the things parents overtly and intentionally teach their children.

This sub-set consisted of the following open-ended questions:

* What are the most important things you teach your children?
* What are the most important things you teach your daughters and/or sons?
* What kinds of things do your older children teach your younger children?
* What kinds of things do relatives outside of your household teach your children?

The primary question guiding this analysis was,"What are the most important things you teach your children?" Sixty-seven (67) adults responded to this question.

The process of socialization in the wider society, generally reflects a set of functions that are exclusive to boys and some that are exclusive to girls. These, in turn, are instilled along with a differential set of values for boys and girls. Thus, we asked our respondents to discuss the sex of their children and the particular values stressed. Forty-two (42) parents responded to the second question.

Forty-eight (48) parents responded to a third question that asked about the role or participation of older siblings in child-rearing. Finally, the participation of the extended-kin in child-rearing was examined. Fifty-seven (57) adults responded to this question.

Open-ended questions were used as a means of allowing respondents to speak freely on child-rearing techniques. This technique was utilized as opposed to a more rigid and pre-determined format commonly used by traditional researchers. The method used to analyze the data was content analysis.

In focusing on specific themes or "values", the total number of responses to each question was categorized in such a manner which allowed analysis of the responses. The categories that emerged were structured in a hierarchial fashion--in order of of the most frequently mentioned theme or value. A thematic analysis of the frequency of categorical responses were also made, and a numerical equivalent was assigned to each category. Because an individual could mention more than one theme or value, the thematic categories were not mutually exclusive. The themes mentioned were respect for self and others, morality, education, cooperation, and responsibility. For this analysis, the "respect" value was defined in terms of teaching a positive self-concept and having consideration for others, and/or a high regard for another human being's worth. "Morality" was defined as that system of values in which a "lesson" was taught, or in which honesty, religion and integrity were stressed. The meaning for education, responsibility and cooperation were each self-evident.

A. GENERAL VALUES STRESSED BY PARENTS

In this section, a descriptive analysis of the most important features of the African-American family value system will be given. The most significant values underlying responses were: (1) respect (for self and others), (2) morality, (3) education, (4) cooperation, and (5) responsibility.

Thirty-seven percent (37%) of the responses indicated that parents emphasize respect for self and others as the most important value they taught their children. A heavy emphasis was placed on instilling a positive self-concept. It should be noted, however, that respect for self was not to be misconstrued as being selfish. For example, one forty-seven year old mother said:

> "I'm trying to teach them to know themselves first and really relate to themselves. I don't know how they'll get to that point, except that I tell them they are no better or worse than anybody else. I want them to have a very good image of themselves. I feel if you can't relate to yourself positively and you don't have confidence in yourself it shows. Consideration for others and others' feelings. Telling them that you can have anything in life that you want if you take what goes with it--this is what my mother taught me. Just to believe in themselves and have the strength of their position."

"Respect for others" was found to be of almost equal importance, with elders holding the most prominent position of the "others". One respondent said she teaches her children "how to talk to people", especially older people. Not to talk back to older people."

The importance of living and understanding others, and also, manners and obedience were inherent in transmitting the value of respect for others.

The second most frequently mentioned value was morality. Respondents stressed moral values such as honesty, integrity and religion as being important things to teach children. Teaching morality was usually interpreted as a "golden rule" type ethic. One person said:

> "The most important things I teach them is to treat anybody like you want to be treated. Don't do anything to anybody that you wouldn't want them to do to you."

Several respondents stressed the importance of fairness to others and the importance of understanding "karma". The notion of karma is a spiritual belief that the future is connected with the past, and that past actions (good or bad) would be either rewarded or punished in the future. One respondent put it this way:

> "I just try to teach them respect and just to do unto others as you would have them do unto you. Don't go doing something to somebody and then... you know, what goes around, comes around."

The ways in which integrity and religion are taught were best expressed in the responses of two individual cited below:

> "The first thing that I would stress to my children, which I am, is to be yourself. If you have certain beliefs, believe in them. If you have certain goals, try to make them. If you need help, ask for it. Have faith in God as well as in yourself. And always have faith in your fellowman. Always give the other

> person the benefit of the doubt. Never underestimate anyone as to their abilities or their capabilities. Share and share alike. Given when you can and if it is necessary to give. And the thing of all is whatever services or whatever you do, don't ever be expecting a reward because if you expect these kinds of things, you are subject to be disappointed."

Or--

> "It is to love one another and respect people-- treat people as you wish to be treated. Do unto others as you would have them do unto you. I should have said, number one, is to put God in front of everything that you do. I always do that."

Although the importance of education was often stressed, many parents felt that the direction of the learning processes should begin in the home and not put off on the teacher and school, as reflected in the following response:

> "Respect--I feel that respect will take you a place where education won't take you. For one reason, I know because my daddy didn't have any education, but he had plenty of respect. I know this looking back over the years now that the kids with no respect in the time he was brought up, he got further in advance with no education than the kids nowadays with education. At least kids that are supposed to have an education because a lot of them just go to school and the teachers just pass them and move them on out of the way. Because if you don't have it at home, you don't have it at school."

An example of the importance of learning processes beginning at home can best be described in the following response by a twenty-five year old mother in relation to her three year old son:

> "I try to teach him respect for people, property, animals, and church. I also think books are very important, so, although he's only three years old, I'm teaching him how to recognize letters and make letters into words. To appreciate books and not mark in them and to keep them in good condition. I try to expose him to a lot of different kinds of things. Not that I feel that right now he understands them, but if I keep exposing him to them, he can appreciate things. In essence, I'm trying to teach him appreciation of various things---other people's lifestyles, different kinds of values."

Again, the value of respect was more important than education (in the formal sense of the word).

Responsibility was mentioned in thirteen percent (13%) of the responses. In emphasizing the importance of work, one fifty-two year old parent gave the following response:

> "Responsibility--that life is not all just eating and playing and spending money. What I mean by responsibility is that they are to share in the cooking, house cleaning, washing, and share in the complete running of the house sometimes--to see how it goes."

Parents emphasized the importance of their children acquiring pragmatic skills in order to become responsible parents in the future. One mother said:

> "He has to learn how to be responsible for his own time. He is supposed to do what he's supposed to do; like come back and then go outside. Keeping himself and his clothes clean. Being in control of his money. And don't let nobody take advantage of him."

The final kind of values parents transmitted to their children was the value of cooperation—sharing and understanding others. Cooperation was found to be stressed in 11% of the responses. Many parents stressed the importance of getting along with each other at home because if children learn to cooperate with others at home then they could work with others outside of the home. For example, one thirty-eight year old male respondent said: "(I teach them) self-discipline, desire for achievement and cooperative approaches rather than strictly competitive approaches." Although achievement was stressed, it was within a cooperative framework and not in terms of individual competition. In fact, none of the respondents stressed values such as competition and individualism.

B. SEX OF CHILDREN AND VALUES STRESSED

In the traditional literature reviewed on child-rearing practices in black families, social scientists have focused heavily on the negative effects of the mother's (who is usually cited as the "head of household") behavior on her children, particularly her sons. There is literature implying that because of the negative and hostile environment of the black male child, his masculinity, i.e., assertiveness and aggressiveness, is most often, thwarted by his mother.

In our collection of data on the question, "what is the most important thing to teach your sons?, forty-three percent (43%) of the responses emphasized the importance of their sons understanding and learning to be masculine in a society that negates the idea or reality of being black and a "man".

In expressing what was important to teach sons, one mother put it this way:

> "To establish manhood. To instill manliness in him. To reinforce manly qualities. Definition of self as it relates to the person and the family. The ability to support himself and a family. The preparation of self for demands of society (psychological, educational, and economical). Being able to deal in an aggressive way."

Masculinity and manly qualities are defined by one respondent as being protectors and providers of families, having the ability to understand and respect women and being able to accept responsibility. One young mother responded in this manner:

> "Basically to teach them...I look at men as the protectors of their families. What I want to teach my sons is to establish a family one day, to love their wife, their woman, to love their children. And to do everything they can to the best of their abilities. To make life as good and as easy as they can for their families. To love them, most of all, above all. I think if they do that the rest will come automatically."

Further, parents suggested that there was no difference in what they taught their children in general?, and what they taught either boys and/or girls. In expressing the importance of boys being taught the same things as girls and vice versa, one parent said:

> "Teach them the same things you teach your girls. I had two sons. I taught them to wash, iron, cook, and clean-up. When their father died, I had to carry the load. Sometimes, when the older boy didn't work, I made him wash and iron his own clothes. Some day you may get married and your wife may be sick, and you might not be around anybody when it comes for a helping hand. You need to know how to do these things..."

Our findings indicated that fifty-five percent (55%) of the responses also indicated the importance of parents teaching their daughters feminine qualities, i.e., cooking, cleaning, preparation for being a good wife and mother, and personal hygiene, as well as respect and the other values taught boys. Following is a candid response by a forty-seven year old mother to the question, "what is the most important thing you teach your daughter?"

> "The same thing--to know herself. To always do her own thinking, and always be true to the things that are really important to her. Don't sacrifice them for someone else because she's going to end up angry with herself about it. She can demand a certain type of respect. I try to teach her that a woman has to be more giving and more understanding because men just don't have it in their nature. She's very rigid in her relationship with guys. She says, 'I don't wanna be bothered', at certain times. I'm telling her that if you have someone who cares about you, you can tell them the times that they can see you or they can't. You have to be giving and understanding or you will never have a successful relationship. I guess I'm trying to teach her some things that my mother never taught me. When you don't really know yourself you are in a world of trouble. You are responsible for your own actions at all times."

Another mother explicated:

> "How to be mothers and wives. The importance and beauty of it."

In expressing his deep concern for his daughter understanding herself-her feminity--one twenty-three year old male respondent explained:

> "It all depends on what type of daughter you see your daughter is. If she's extremely bright, then I would direct her into something that she can exercise her ability to figure out things. If her hands are, well, if she's good with her hands, I would teach her to

> celebrate with her hands and learn how to make things for people. I would also emphasize the fact to never surpass your brothers because it is bad practice for a gril. In other words, even if you do outdo your brothers, try not to boast about it because you want to try to maintain your femininity and keep it balanced."

Another father responded:

> "Again, self-respect. Be the best. And be a lady--having self-respect and being able to hold herself up in a crowd. And don't let me catch her with her drawers down. I think in raising a young lady, she should have certain mannerisms. I think it's a lot of the mother's job to be able to relate to her place in society. I think that women should recognize their place in society. They should be able to gain enough finesse to deal with any situation since they will be considered inferior to a man. A lady has a harder way to grow up than a man if she's really going to be a lady. She has to have some character about her."

Twenty-five percent (25%) of the responses indicated that there was no difference in what girls or boys were taught. Parents stated that because of the necessity of survival, all of their children should be taught the same things in preparation for adulthood, regardless of sex. One mother stated:

> "Same as my son; she has to be bad, too, in whatever. It's no difference whatsoever in teaching her from him. She has to be strong. To be independent, a superstar, perform well and succeed. They have to know what life is all about and find their place. She must know how to take care of herself."

In a similar fashion, a thirty-one year old father responded:

> "Pretty close the same. Not especially more than his. My emphasis is on education, and from that your resources will be drawn. I don't teach them roles. I do teach them non-abuse."

C. CHILDREN AND FAMILY FUNCTIONING

The pattern that has developed in our data thus far indicates that the "organizational purpose" of the black families in our study centered around children.

Though not conclusive, the preliminary analysis of the open-ended questions related to organizational purpose supports the child-centered family notion (i.e., main reason for a family, what does "family" mean to you?, etc. Our literary research has highlighted the importance of children in the African world-view. Children represent both the extension of the living family and the continuation of the ancestral spirit. Symbolically, they are liken to the cycle of fertility, procreation, etc.

The fundamental reason for a family was, in a way, epitomized by one respondent who said, "a lot of people without children aren't really experiencing everything they can in life. Children make you whole and give you some reason for being around."

It appears that our informants, in their responses, were consistently taking into account the presence of children in considering the general question of family. The subtlety, however, residing in the full explanation of this child-centered notion is yet to be fully explicated. Children and child-oriented thinking, nevertheless, seemed to characterize this variable feature (organizational purpose of the family) of the data. For example, as we began to look at how important certain things were to our respondents, children again appeared paramount. In response to the question, "How important are the following things...?" (See Interview Schedule, Form P, Sec. I, 9), the majority of the people (80%) considered as most important the education of their children. Additionally, it should be noted that some respondents viewed the "to have children" aspect of the question as "silly", given that they already had children or the inevitability of their having children was a foregone conclusion. Second to educating one's children, the data suggested that establishing a home was also very important. Approximately seventy-one percent (71%) of the respondents indicated the "home" item as very important. In chancing an interpretation of these findings, it is very possible that given the overwhelming response to the importance of educating our children and the importance of just having children, one could conclude that the high percentage of respondents (71%) viewing "establishing a home" as very important was because of the presence of children and their welfare rather than one's own individual physical security or social prestige.

Interestingly enough, those categories which received the lowest ratings in terms of importance, were "to get married", "to meet spouse's family", and "to have (own) family accept your spouse". The initial implication of these findings could be that "marriage" and "spousal acceptance" are of no or low importance in black families. However, this interpretation must be tempered in light of the other findings. For instance, approximately seventy percent (70%) of the individuals responding to the schedule felt they were included in or part of their spouses' family. The resolution for what appears to be contradictory findings between Item 10 and sub-sections of Item 9, is the real possibility that acceptance by one's spouse's relatives and for that matter, marriage itself, may be or are time-specific and/or relative to specific situations. For instance, with the exception of "newlyweds", getting married, meeting and being accepted by one's spouse's family are past events and probably have waned in terms of significance and/or have resolved themselves, and, consequently, are viewed as less important. Hence, the more important question would be the feeling of being part of one's spouse's family, of which 71% felt so included.

In recognition that organizationally black families seem to center around or focus on the welfare and development of its children, our attention turned to understanding the events which our respondents viewed as important in bringing the family together (see Sec. I, Item 11 of Interview Schedule). Our findings indicate that those events related to crises (i.e., presenting a threat to the family unity), received the highest percentages in terms of importance. Of the informants, 97%, 87% and 86% rated funerals, illness, and trouble, respectively, as very important in bringing the family together. Of those events related to family rituals (i.e., reunions, births, parties, etc.), rather than family crises, child birth was considered very important by a majority (94%) of the respondents.

In recognition of the developing child orientation to the above items, we finally looked at the data related to the question, "what were some of your reasons for having children?" In approaching this question, it was our feeling that, excluding the comment "by accident", the reason for having children should provide us with additional evidence and possible confirmation of the child-oriented family notion. The initial examination was supportive of the "notion of continuation". Responses ranged from "just loving kids" to reasons related to the responsibility "to continue the race". In general, our respondents answered this question very seriously. For instance, one respondent indicated that, "I thought I was ready to have kids and I love kids. I was ready mentally to start sacrificing for them--stop doing a lot of things you would normally do if you were by yourself." Many of the responses clearly demonstrated an understanding of a relationship between children and one's personal reason for existing. A relationship which is very similar to "the nature of an apple is to bear apples". One example of this was reflected in a male respondent who said, "to show my manhood". A female respondent said, "to continue my family" and another said, "I wanted to share my life. It made me a whole woman--that's my purpose". Many of the responses related to the African conception of children being the extension of one's spiritual force. Typical responses related the reasons as, "children are our future", "children are a way of being close too...It's like an extension of yourself".

The destiny of childbirth was reflected again and again. Respondents indicated, for instance, that there was "no question of whether or not I wanted kids. It's a value that was instilled in me. The question was when I was going to have them or when I could afford them. It's part of making me feel complete, psychologically." Another response was, "I quess because I did want to continue on"; yet, another indicated, "...my feelings were that our marriage was really incomplete without having children." Typical responses were like, "number one, is my belief in the procreation of the races. It's a natural extension of a union. I was psychologically and economically ready to have children."

Consequently, for items related to the reasons for a family and for having children, and items related to family rituals and celebrations, the dominant trend has been child-centered. At this point in our analysis, we are prepared to tentatively conclude that in terms of the "organizational purpose", the families we interviewed considered their reasons for existing as a family to be centered around the destiny, presence, welfare and development of their children.

D. THE ROLE OF OLDER CHILDREN AND EXTENDED KIN

In order to understand the nature and extent of participation on the part of older brothers and/or sisters and relatives, we asked the participants in our study to answer the following questions:

* What kinds of things do your older children teach the younger children?
* What kinds of things do relatives outside of your household teach your children?

Analysis of the first question has shown us that in addition to aiding in the transmission of values, older children, primarily aid their parents in teaching pragmatic skills to their younger siblings.

In helping to prepare younger siblings for adulthood, we found a high level of participation, fifty-seven percent (57%), by older siblings in teaching pragmatic skills such as: academics (A,B,C's and numbers to preschool children and assisting school age children with homework), recreation, household chores, cooking and sewing, and helping babies in speech and motor development.

In explaining how her older child helps with the younger ones, one respondent stated:

> "G___ is pretty good in math. He's a "B" student. He tries to tell him what's right and what's wrong because sometimes M____ will do things a little different. He's a Cancer and he's the type that things have to be just right. G___ is an artist- he's very good. He's trying to teach M____ how to draw. He's even trying to teach the baby to draw. He teaches them how to build. He's good with his hands. He's building a coaster. The older boys help the baby with potty training. G____ is taking trumpet lessons. He's very ambitious."

Similarly, another respondent stated:

> "She teaches him how to tie his shoes. How to bathe himself, how to dial his number; teaches him his A,B,C's and how to take care of himself."

Approximately thirty-three percent (33%) of the responses were those indicating values older children transmit to the younger ones. Values such as obedience, responsibility, cooperation, and respect for self and others appeared most frequently.

In expressing her older children's involvement, one mother suggested:

> "...they stress that obedience thing--you must obey. They are teaching him some responsibility for himself and independence. I see them getting on him about not being reliable."

Parents indicated that their older children were like parents to the younger siblings, in that they aided in reinforcing values and pragmatic skills that parents taught. They also acted as role-models for the younger children.

Fifty-seven (57) parents responded to the second question ("what kinds of things do relatives outside of your household teach your children?"). Again, we found that relatives outside the home aided in pragmatic skills as well as in the transmission of values. However, there was more participation in transmitting values than in pragmatic skills (since most pragmatic skills are taught in the home).

Forty-six percent (46%) of the responses suggested that outside relatives helped in transmitting values such as respect and obedience to their children. Eleven percent (11%) of the responses were those indicating that the extended-kin (grandparents, aunt/uncle, cousins, and friends) particularly helped to reinforce the values that parents were teaching in the home.

Nineteen percent (19%) of the responses suggested that pragmatic skills (sports, homework, driving and building things) were taught to children by relatives outside of the household. Twenty-two percent (22%) of the responses suggested that relatives didn't teach anything because they lived in a distant place or they had minimal contact with each other.

ANALYSIS 5

ORALITY IN BLACK FAMILY LIFE

Generally, in the folklore or folktales of a people, one can find and/or interpret the cultural world-view as reflected through a set of symbols of the people in question. Consequently, because the symbols or symbolism expressed in the folklore carries within it the language, customs, values and beliefs intrinsic to a particular group of people, folklore is probably one of the most important areas to understand in attempting to understand family systems. The telling of folktales and/or family stories is clearly one aspect of the oral tradition which is imbedded (and easily recognized) in black culture. The importance of this tradition is in its role as a mechanism for maintaining and transmitting the culture. The presence and/or use of folktales, consequently, was seen as an important area to investigate. The issue being addressed in this analysis, therefore examined the presence and function of storytelling in the black families in this study. Even though the general issue being addresses in this section deals with the function of storytelling in the black family, the analysis speaks more directly, however, to a higher issue which addresses the process of the "oral tradition" or what we have defined as "orality" in black family life. Orality is the general process of transmitting information, values, attitudes, and beliefs, primarily by word of mouth. The expression of orality in family dynamics, we believe, is best exemplified through the use of lore or folk tales. Accordingly, by investigating family stories and folktales, we can obtain additional information about the function of orality in black families and the particular values and beliefs which are being transmitted via the process.

Our assumption was that an analysis of family stories, i.e., stories told to an individual during his/her childhood, would provide us with an understanding and assessment of the values that are being transmitted and maintained within black family life. Hence, the primary task of this analysis was to (1) identify the implicit values reflected in the lore reported in response to the questions and (2) determine if any relationship exists between the values expressed in the family folklore and other family variables.

Given that the function of orality is to transmit values, attitudes, and beliefs, and, given that it is generally recognized that variations in the value orientation, belief system, and attitude spectrum vary as a consequence of differences in education, income and cultural identification, this investigation also focused on determining if any relationship existed between the type of values expressed in the family folklore and educational level, economic status and cultural identification (defined as family heritage) of the families.

As mentioned, the general issue being addressed in this report was the function of storytelling in the black family. The data, therefore, for this analysis was based on the information obtained from a select set of items embedded in the total study questionnaire. In attempting to identify the implicit values reflected in the family folk stories, we analyzed the responses given particularly to the open-ended question: "Could you repeat your favorite story?"

In response to this question, the respondent most often gave answers which contained multiple themes. That is, when asked to repeat his/her favorite story, a respondent often told or repeated a story which contained several themes within the single story.

Requisite to this analysis, therefore, was the task of appropriately analyzing the responses found in each of the responses to the favorite story question. Content analysis was naturally the analysis technique of choice. We, however, utilized two different approaches of data manipulation in order to determine or discover the themes embedded in the stories. In the first manipulation, we identified the major themes emerging from the stories told by our respondents. The emergent themes were based on the general nature of the content embedded within the stories. Five categories emerged in our classification of the stories given to us in response to the "favorite storv" question. The categories, in turn, were viewed as a self (family) generated typology of family folklore. The operational description of the five types or categories follows below:

A. Stories of Strength - Stories that foster and encourage the continued development of the black family as expressed through stories of struggle, attitude regarding hard work and the need for an education.

B. Stories of Morality - Stories that have right and/or wrong connotations with regard to specific values and acts. Stories indicating conformity or non-conformity to living styles or principles deemed important by the story's content.

C. Stories of Loyalty/Family Authority - Stories that reflect togetherness and the closeness of family members, respect for elders, self and others, loyalty to the family and/or clan, breaking or keeping of promises.

D. Stories of Singularity - Stories that do not foster the sense of family or stories that focus on non-familial needs or individually defined situations and/or activities.

E. Unintelligible Stories - Unclear stories. Unable to discern the meaning of the story's content.

The second approach to the data involved an attempt to quantify the multiple themes that appeared in the stories of our respondents. In this technique, we simply determined what was the single most dominant theme or issue in each of the stories. The total story was then assigned to an exclusive category based on the dominant issue. That is, each story was placed in a mutually exclusive category wherein the decision to place a story in a particular category was based on the dominant issue embedded in the story. Based on the dominant issue, several categories also emerged.

The following list generally reflects the dominant issues in the stories:

1. Stories of struggle, survival.
2. Stories of voodoo, jumbie, ghosts.
3. Stories of slavery, the KKK.
4. Stories of ancestors emerging from the South.
5. Stories that teach morality, use parables.
6. Stories about family heritage and history.
7. Don't remember any stories.

As noted earlier, this report also addressed the issue of whether or not any relationship existed between the values expressed in the family folklore and other family variables. Particularly, we intend the relationship between the kinds of values expressed in the folklore and the demographic characteristics of educational level, economic status, and cultural identification. The general question of concern in this analysis was whether groups of black families, as defined by demographic features, e.g., cultural identification, differed in their relative distribution of types of values expressed in the reported family folklore. Identification has been defined as the process whereby individuals are effectively linked or bound together with their "kind" as a people or a group (cf: Nobles, 1972). Given that the family is the major repository of a people's culture, we have defined cultural identification as the process whereby individuals are bound together in terms of their family definition or heritage. Operationally, cultural identification was defined as the acknowledgement of one's family heritage by selecting amongst severl alternatives. In this study, family contact persons were asked on the Demographic Data Sheet to check their family heritage or background from a list of six alternatives: Indian, American, Asian, African, Spanish and European. Family background or heritage, therefore, served as the operational definition of cultural identification. The median income for all the families in the overall study was $7,800. In order to use income as a variable, we sorted families into two groups, above and below the median income. Two groups of families were also determined around education. Using the highest educational attainment of any member in the family, a division was made according to (1) high school level and below, and (2) some college and above status.

With the abovementioned variable manipulations, we were able to address the general question (e.g., do groups of black families differ in their relative distribution of types of values expressed in family folktales?), for three separate analyses: (1) relationship between cultural identification and values expressed in family folktales; (2) relationship between education and values expressed in family folktales; and (3) relationship between income and values expressed in family folktales.

Accordingly, the types of values expressed in the family folktales were the dependent measure and cultural identification, education, and income, the independent variables. for part of the separate analyses to follow.

A. TYPOLOGY OF FAMILY FOLKTALES

Among the stories told to us by persons in our sample, most of our respondents gave us stories of strength or type A stories. More than half of the adults surveyed, 54.4% told us stories of strength. One twenty-three year old male respondent gave us the following type A story:

> "There are a lot of favorite stories. There are favorite stories about mother when she was growing up. There are a lot of humorous stories that my father told us about him growing up having so many brothers and sisters. They were mostly stroies of strength and of being strong people and able to overcome the obstacles that the South had. My father didn't elaborate, but he used to say when he was coming home from school he used to see lynchings going on in Lake Charles, Louisiana. My mother has told me stories about the Tulsa riots back in the thirties which was kind of interesting. Stories about my mother's background in the Baptist Church. There were a lot of laughs about that--in the choir and people getting the spirit. And by my being Catholic, that was strange because I wasn't brought up in that type of setting. That was always a story which had great interest to me. My father, coming from an environment where they felt that they were a sub-race, neither black nor white. And voodoo! We got voodoo from my father's side. That wasn't actually told by him, but told by his relatives. Louisiana voodoo was always fascinating. One story about a woman going up to receive her wedding vows and a woman tossing some voodoo salt or something on the woman, and the woman felt for a month or longer that a hand was choking her. Stories about older women going for younger men and doing strange types of voodoo rituals to get the young man to change his frame of mind. About an older woman--those types of stories are very interesting when you're young especially."

A twenty-six year old female gave us the following folktale which also was classified as a story of strength:

> "My mother used to tell of the time that my father and grandfather used to work twenty hours a day in the railroad yard to support the family."

TABLE I

TYPOLOGY OF FAMILY FOLKLORE

TYPE A	Stories of Strength	54.4%
TYPE B	Stories of Morality	15.8%
TYPE C	Stories of Loyalty/Family Authority	19.3%
TYPE D	Stories of Singularity	8.8%
TYPE E	Stories which were unintelligible	1.8%
	TOTAL:	100.0%

Nearly 16.0% of the stories that our respondents gave had "right" and "wrong" connotations with regard to specific values or acts. The latter were classified as stories of morality. When asked to repeat her favorite story, one respondent stated, for example:

> "It wasn't really one of my favorites. It was the one that was told to me the most often. There was this motivation behind it to get me to change how I was doing something. And that was being constantly late getting back home. The story was, a relative of mine was very accurate in relationship to time. He would tell his wife what time he was going to be back home. There was an incident once when he didn't make it back home when he told her that he would be. She immediately got worried and got together some people and they went out to look for him. What had happened was a pack of wolves had chased him and he was in a tree. The moral was the fact that he was so accurate in relationship to time that when something happened the response saved his life."

Nineteen percent (19%) of our respondents told stories that were reflective of togetherness, closeness of family members and loyalty to the family tribe or clan.

A forty-six year old woman gave us this story which we have classified as a story of loyalty or family authority (Type C):

> "My favorite story was one that was told to me again Friday. And this was by my mother which I have heard so many many times. This was in regard to my real father and what he thought of my mother and his children. He was a very meticulous and very genuine man, not only educational-wise or scholastic-wise, you would say, naturally wise. He had some beautiful children whom he felt that nothing or anything was too good for them. My mother, at that time when we were born, they acquired their first own dwelling. He seen that my mother, although it was very near to depression time (because I was born in 1928) that anything of near modern facilities, my mother had it. He had the education and the ability to have a job that afforded him this. My mother, at that time, had a new car. She had the square type of washing machine, although you still had to heat your water on the stove. I had to be changed three times a day--my brothers also. He didn't like crowdedness, so we had very adequate housing to facilitate having other children. Up until the day that he was killed, she has no regrets now. Because he brought his salary to her. He made tips and things, like that. That was his extra spending money. He was a man that did like to go out, but he never neglected his family to the extent that he didn't see that they went out also. So, this is what she wants to tell my brothers' children. My children are here and they have been aware of this because she spoke of it so much. But, my brother just married in recent years, after a second marriage and that's when he had the children. And my younger brother also."

A twenty-nine year old female respondents stated:

> "They didn't have much money in those days, so they didn't have a lot of food and sometimes my grandmother would cook and she didn't have enough to feed her and my grandfather, so she would let the kids eat first."

A twenty-one year old female made the following observation:

> "The one that sticks with me is the one about mother. She lived on a farm and she would tell me how everybody would get up early before the sun and the different chores that their family did. What it instilled in me is how the family worked together and how to ne a producer through life."

According to Table 1, 8.8% of the stories were stories of singularity. These stories contained themes that were individuated or self-centered and did not foster and encourage the sense of family.

Two percent (2.0%) of the stories in our sample were unintelligible, or Type E stories. The latter category, we think, is caused by failure of the interviewer to clearly communicate the objective of the question to the respondent.

B. MAIN THEMES OF FAVORITE FAMILY FOLKSTORY

In the second method of evaluating the stories in our sample, we again employed the technique of content analysis. This process (content analysis) affords us the greatest power to analyze the open-ended responses to the "favorite story" question. In this method, the main themes were placed in mutually exclusive categories, quantified, and analyzed as they appear in Table 2.

TABLE 2

MAIN THEMES

Survival, struggle stories	6.8%
Ghost, Jumbie, voodoo stories	6.8%
Stories about the impact of slavery, Ku Klux Klan and similar activities upon ancestors	8.4%
Stories of ancestors migrating from South to pioneer in other areas of North America	1.7%
Stories that teach a lesson of morality through the use of parables	6.8%
Stories about family heritage and history	62.7%
Don't remember any stories	3.4%
Other	1.7%
N/A	1.7%
TOTAL:	100.0%

More than half of the stories in our sample, 62.7%, contained themes related to family heritage and history. A nineteen year old female told us the following story regarding family heritage and history:

> "Not necessarily my favorite story, but one that really sticks out to me is when I went to my grandmother's funeral. It was the first time that I had really sat down and talked with my grandfather. He started talking about our ancestors and how our family got our name. I guess my grandfather was working for some man--and we, so-called got our independence, as it was called, so he took the name--that's how we got our name. He can go back and give actual names and dates--What stuck in my mind the most is that I would like to see a change, somehow."

One thirty-nine year old female respondent gave us the following story regarding family heritage:

> "My grantfather was a very astute gentleman and very proud in his neighborhood. Once he was on his way from Pompano to Miami. The police stopped him. So he went through a whole story about what he told this policeman. Like don't be stopping me and giving me no ticket. You know, a whole lot of belligerent talking. Back then in Florida, wasn't no black policemen and black people don't be talking to white folks this way. So, my grandmother said, you said all of that to him? He said, well, no. I said that to myself."

Also regarding family history, a twenty-seven year old female stated:

> "I like the stories that my mother would relate about my father's mother. About her being a very strong woman and slick woman because she had only two daughters and five sons. And her sons adored her and would do anything for her. She would schedule her sons to come at different times, telling them that she didn't have this or that. After they had all come in and given her a little dough she would go and buy a bunch of hats and purses and earrings. My mother said once when she was a child my grandmother threw an insurance man down a flight of stairs because he was messing with her."

A thirty-year old male gave us the following story regarding family history:

> "My father used to talk about his childhood. I remember one story he told when he had to walk to school. He said he walked ten miles to school. When he was a kid...about these white folks' property he had to pass by. He used to tell me about a lynching he once saw. He said that the Ku Klux Klan lynched a man. I remember a story he used to tell, but when I went home for Christmas, I found out he was a lie. It was a kind of funny story. My daddy, there were four of them and his brother was the youngest. Daddy's daddy died when grandmother was pregnant with the youngest son. There's this old wives tale. A son who has never seen his father is supposed to have magical powers. So people used to bring sick babies over to Uncle Alfred's and Uncle Alfred was just a kid and they would have him breathe on them and supposedly, his breath would cure them. My aunt and daddy used to tease him and they gave him some kind of nickname--when you breathe on them, you're going to kill them with your breath. Daddy and Uncle Alfred would laugh about it. The thing that I found out that wasn't true is that daddy said he used to be handy with his hands. He said he built the house and I found out from Aunt Lucille that daddy couldn't even drive a nail straight. But daddy always swore that he was very smooth doing houses and shelf building. It wasn't him, it was his step-daddy and he was taking credit for his step-daddy."

Some 8.4% of the stories in our sample contained themes particularly related to the impact of slavery or Ku Klux Klan activities upon the respondent's ancestors. A forty-three year old female stated:

> "My grandfather used to tell us a story concerning slavery. He said that our family originally came from Kentucky. At the time he was a very young boy and his mother had some older sons. At the time they sold slaves and at the time they would auction them off. His mother and grandmother would be crying and crying. They just sell them off for maybe eight or nine dollars. This was fascinating to me. It was kind of sad. And it was sad for him because he had to remember all those things, but it was good that he did. He would tell me how the family would be parting and they would never see each other again."

Stories regarding survival and struggle, voodoo, ghost or jumbie stories and stories that taught a moral principles or value through the use of parables were each the expressed concern of nearly 7.0% of the respondents in our study. In this vein, one forty-two year old female stated:

> "The ones that she used to tell were stories that used to scare us. Like stories about jumbies*. They are supposedly people who have died and come back to scare you. She would tell us about the time when it was late at night...And at the time when she was growing up she didn't have electricity. It's almost like 'Star Trek'. Someone starts talking to you and you look up and think it's a real person, but it's a jumbie."

C. FAMILY FOLKTALES AND DEMOGRAPHIC FEATURES

In this analysis, our concern was with the relationship between heritage and the type of folktale, i.e., story told to an individual during childhood. Nearly half of the respondents in the sample, 46.0%, identify their cultural heritage/background as African, while 28.0% saw it as America. Another 26.0% of the respondents identify their family background as being Indian, Asian, or Spanish--an admixture that we categorized "other".

In examining the relationship between cultural identification and type of story told, the Chi-Square test of independence is applied. Our data indicate that there is no significant difference between the heritage of the respondent and the type of story told to the respondent during childhood.

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* Jumbie is a term used in the West Indies to refer to ghosts.

Similarly, when we examined the relationship between the education of the respondents and the type of story told, we found that the Chi-Square statistic of 1.119 was not significant at the .05 level (X^2 df4, α .05=9.49).

The other socio-economic variable evaluated in relationship to the type of story told to a respondent during childhood was that of income. Here, we analyzed the stories told to persons whose family income was $8,000 or more annually, and those whose family income was less than $8,000 annually. The Chi-Square statistic of 1.959 is not significant at the .05 level (X^2 df4, α .05=9.49).

SUMMARY OF OTHER FINDINGS

It is generally true that in the so-called "hard" sciences, one is able to submit an element to various conditions; and then, based on its reaction to the various (treatment) conditions, say something about the "nature" of the element. However, with human phenomena or human systems in action, an understanding of the nature of the "element" is often times needed in order to make an appropriate interpretation of its actions and/or reactions. This research, accordingly, was guided by the recognition that if one is to make an appropriate interpretation of an element's (i.e., black family systems) actions, states, and/or processes, then one must first have an understanding of the nature of the element. For human systems research, the nature of the element is best revealed in the analytical grounding offered as the foundation for the research.

The absence of an analytical grounding (i.e., explication of the principles and guiding assumptions underlying the phenomena) is probably the single most reason, next to racism, for the misinterpretation and erroneous analyses of black family life

Consistent with this belief, the proposal upon which this research was designed clearly indicated our intention to offer a conceptual description of contemporary black family systems. Consequently, the primary goal of this study, as noted earlier, was to delineate and describe the guiding principles and/or philosophical basis of black family life.

This research was begun with the belief or assumption that the acceptance of a continuous cultural theme (which naturally has been modified and/or influenced by its interaction with other cultural themes), was important to the development of an accurate analysis of black family life.

In order, therefore, to accurately "reflect" the dynamics of black family life, any analysis must understand the continued intrinsic cultural spectrum of black life in American society. As noted, the best conceptualization of that continual cultural spectrum is the notion of Africanity; wherein, in terms of black culture and value systems, the black family is thought of as an "Americanized African family". It is African in nature and American in nurture (training). The observable behavioral outcomes, therefore, must be interpreted in terms of understanding the African nature or basis for the outcome and the American conditions which influence their development and/or expression. The value and/or "test" of this approach is, naturally, defined by its ability to better explain the black family system.

Our specific strategy for accomplishing this "test" was to also examine the black families in this study around the following variables: (1) organizational purposes; (2) social (family) organization; (3) role definition; (4) interpersonal relations, and (5) socio-political conditions.

Social Organization: One of the most striking findings of this research is that in spite of the extreme urbanism and metropolitan isolation of San Francisco, the black families in this study revealed a close network of relationships between families not necessarily related by blood. This "family networking" in the black community, though being seriously eroded by the imperatives of urban life, has served as a unrecognized cohesive force in the community and has been the basis of many services (i.e., child-care, financial aid, counseling) which are otherwise unavailable to black people. The special aspect of the "family networking" worth highlighting is the "elastic" nature of the family structurally. Our data suggest that the black family, essentially, stretches to accommodate new members (i.e., non-blood relatives) into the network. As compared to "blood" relatives, the importance of these "social relatives", and/or para-kin, is almost indistinguishable from biological and/or legal relatives. The close intra-family as well as the cohesive inter-family network serves both pragmatic and/or psychological functions. For instance, the historical support, particularly child-care, that families received from many different folks (especially older people) in the community is a strong example of the provision of pragmatic support.

It is understandable that families which reflect the "family networking" concept would also express the importance (often times, equal importance) of persons, other than the biological parents, in the lives of the children. As was expected, our data indicated that black parents were not, for instance, the sole agents of value transmission to their young. Example upon example was given of older siblings, cousins, and other relatives who were important and instrumental in the teaching of values and other pragmatic skills. The analysis thus far, has suggested that in terms of the social organization of black families, its functions and structures are primary inclusive and elastic, respectively. Our data does not, however, suggest that this finding is permanent and unchanging. Its expression, we believe, is clearly effected by the pressures of the moment.

Organizational Purpose: The preliminary finding which has gained further support with additional analyses is that the organizational purpose of the black families in this study centered around children. The frequency of child-oriented or child-related comments and responses suggests that the informants were constantly taking into account the presence of their children, or children in general, when considering the general purpose of a family. In relation to this, our data also revealed that storytelling was a means of transmitting a particular culture (i.e., language, values, rhythm, beliefs, and established traditions) to the young in black families. Parenthetically, we must note that the live storytelling which the parents in our study experienced as children has been almost replaced by television for their own children. In spite of the effects of television, however, our data show that black parents still insist on teaching their children "humanistic" and "moralistic" values as opposed to competitive and individualistic values. One interpretation of the data collected around child-rearing practices suggests that the socialization process in black families employs, amongst other things, mutual aid, adaptability, interdependence, compassion, and a strong obligation toward familial and non-blood family networks in the community.

Historically, we note that the black family served extremely important role in acting as a "buffer" (and, in many instances, an innoculator) against the racism, hostility and oppression directed towards black people in this society. The prevalence of socio-psychological functions and/or purpose of the family in this study suggests that the black family still provides its members with a buffer against the racism of this society.

Interpersonal Relations: It is probably true that the interpersonal relationships characterizing a family are directly related to the family's particular definition of its social organization and organizational purpose. Clearly, the principles by which the family guides its activities and the parameters which define its integrity must influence the way in which the family acts internally. In terms of the interpersonal relationships, one of the most striking qualities of black family life was the presence of "multiple parentage". Our data clearly indicated, in various ways, that the families in our study received help in rearing their children from other members of the family. Parents reported in this study that it was not unusual for their children to be allowed to visit other relatives and sometimes, to stay with those relatives for long periods of time as "members" of their relatives' immediate households. These temporary and/or periodically "inter-familial consensual adoptions" must have a real profound effect on the child's development. The recognition and respect for several "parents" or "multiple parents" may, for instance, be related to the child's sense of "generalized authority", or better still, "relative authority" as a function of time and space. Psychologically, children would seemingly be prepared to identify and interact with several adults. One clear probable consequence of "multiple parentage" is that children have early exposure to the varied and complex aspects of adult types, behaviors, and responsibilities. They are exposed to several types of roles and role performances. In terms of roles, the ensuing role flexibility characteristic of many black family dynamics essentially provides or prepares the child, regardless of sex, to deal with the requirements of many different situations, tasks, and functions. Another consequence may be the child's requisite need to understand the basis of one's authority (i.e., family bond) prior to submission or obedience to that authority.

The nature of interpersonal relationships in the family may very well be the basis of interpersonal relationships on a wider scale. The ease and/or difficulty experienced by members of black families on the wider scale, may be found in the disparity between the nature of their families and the nature of the wider society.

Role Definition: As noted above, children in black families are exposed to several types of roles (both in and outside of their immediate households). The presence or expression of flexible roles and interchangeable role performers more than likely prepares the child to deal with varied situations and different types of people very early in life. In terms of intentional or specific roles, parents in our study made a clear distinction between "definition" and "performance". On the one hand, they spoke of role definition in sex-linked terms. On the other hand, they discussed role performance without regard to sex. Our data indicate, for instance, that parents felt it very important for the male children to learn what it means to be masculine and possess manly qualities; while, for their female children, the emphasis was placed on understanding and acquiring feminine qualities. In both instances, the responses were very clearly in relation to "definition" and not necessarily "performance". The data on role performance overwhelmingly attest to the position of black parents that their children, regardless of sex, should be equipped with the pragmatic skills and psychological attitudes to support themselves and their families.

The data also indicate that the family itself serves the all-important role of acting as a buffer against racism and oppression. The role of the elderly was easily highlighted in this research. Our respondents indicated that elderly kin and para-kin assisted in the maintenance of the family, especially with regard to children. The elderly were a critical source of psychological support in easing the traumas of family transitions and/or crises.

Though the opinion of the wider society focuses on the uselessness and burden of the elderly, our research suggests that in black families, the elderly still have a viable and important role to play in the affairs of family life. One such aspect, which is so evident we often take it for granted, is that the elderly are the carriers of the largest amount of information on family heritage and the repositories of the longest living history. Our research revealed that the elderly were most often the storytellers in the families , hence, they served the critical function of instilling in the young, via storytelling, a sense of history and a sense of family.

In general, the performance of various roles and the expression of certain role definitions were always in response to the needs of the family. The responses of our informants suggest that the performance of any role and/or definition of any individual's role was deemed appropriate and/or inappropriate as a consequence of its meaning to the viability and/or goals of the family.

Socio-Political Aspects: In terminating the interview, we asked our respondents two open-ended "closure" questions. One dealt with what about this society makes it difficult for you to maintain your family and the other dealt with what about this society makes it easy for your family to make it. The responses to these two questions revealed the importance of the cultural continuity approach (i.e., observable behavioral outcomes must be interpreted in terms of understanding the African nature or basis for the outcome and the American conditions which influence their expression) as a guiding orientation. Particularly, these questions revealed something about the predominant condition in the American society which influences the expression of black family dynamics. Without question, the dominant condition identified by our respondents was racism. The identification of racism, however, is not a new finding. The difficulties and degradation caused by it are well-documented. In fact, parenthetically, our data lent additional support to that documentation when it revealed that the high educational level of the sample was not reflected in equally high status occupations or high family income. Similarly, stories told to our respondents and re-told to us a part of the interview indicated the preponderance of racism as a condition in the larger American society. Stories of slavery, Ku Klux Klan activities, family struggle, traditions and heritage all reflected the ever presence of racism. What is of additional interest here, however, is the particular way in which black families responded to this societal condition.

The initial response was one of clear and open recognition. In response to our closure questions, most of the respondents saw "nothing" in this society which made it easy for them to succeed. The higher the educational level of the respondent, however, the more likely they were to indicate education asthe one thing which made it easier for their families to succeed. Nevertheless, many respondents identified the lack of learning in the schools and the fact that many schools still graduate too many children who can't, after twelve years of school, read or write. Most of our sample indicated or felt that racial discrimination in the educational system and the employment arena made it difficult for their families to make it.

Finally, one of the unique responses to the conditions of racism was the development and utilization of an informal intra-famililal educational system. A system whose apparent design is to combat the possibility of being infected and destroyed by racism. Clearly, more research on the black family intra-famililal educational system is warranted.

DISCUSSION AND INTERPRETATION

There is a fabled story about a little African boy who questioned the honesty of Tarzan's ability to defeat all the animals of the jungle, particularly the ferocious lion. The child's mother explained the honesty of the tale by telling her child, "my son, you'll get a different story when the lion learns to write." For a long time, black scholars have questioned the "honesty" of the social scientific research on the black family; however, it wasn't until recently that the "lions" began to write. In 1968, black scholarship around the question of black family life was finally heard with the publication of Dr. Andrew Billingsley's long-awaited and desperately needed book, BLACK FAMILIES IN WHITE AMERICA. This book marked the beginning of the (Black) lion's roar. Descriptive in nature, it provided us with the insights to go beyond the comparative analysis of black family life with the white experience. More so than the content reflects, Dr. Billingsley's book's greatest contribution was in providing the stepping stones for breaking out of the conceptual prison of black/white research. It seems logical and correct for the developmental trend of black family research to go from discussing black families in white America to discussing "African" families in black America. The latter, for us, is epistemologically sound (see Clark, 1972).

Because it is sound, it provides us with the basis to rethink and reconceive of the black family experience in terms of the psycho-social reality reflective of the integrity of being black. Consequently, we believe this conceptual orientation will provide us with a clear and reflective understanding of the true dynamics of black families in this society.

As stated earlier, this research was based on the position that black culture in the United States is the result of a special admixture of the continuation of an African world-view or cultural perspective which operates within an environment or cultural milieu which is primarily defined by the perspectives of an Anglo-American world-view. Because this research is guided by this position, it is viewed as a "cultural continuity" approach to the study of black family life. More specifically, and because it takes the axiomatic position that the cultural essence of the African world-view was not destroyed by New World slavery or the Middle Passage, this approach relies heavily upon an understanding of the retention and/or continuation of African cultural residuals in explaining the dynamics within black culture. Accordingly, this research approach, as well as the discussion to follow, is guided by the following explicit research assumption and "interpretation rule". First, it recognizes that it is the combined continuation of an African value system and that system's reaction to the cultural imperatives of the wider Anglo-American value system which forms the basis for the special features observable in black family life. Secondly, it recognizes that because of the cultural combination, behavioral outcomes observed in this research must be interpreted in terms of understanding both the African nature or cultural basis for the "behavior" and the American conditions which influence the development and/or expression of the behavior.

It is our contention, therefore, that black family systems and the dynamics reflective of them are based on the cultural values and philosophical principles underlying the world-view of black people. These cultural values and philosophical principles, however, do not exist--especially today--in a vacuum. Hence, an analysis of black family life must take into account the cultural values and philosophical principles of the black world-view as well as the specific ways this world-view manifests itself in contemporary society. Naturally, before one can discuss or explicate how the current society effects the intrinsic cultural and philosophical principles, one must make as clear as possible the intrinsic cultural values and principles. It is apparent to us that the philosophical principles underlying the black cultural world-view is the notion of the Oneness of Being and the nature of "reality" being Force or Spirit. Conceptually, the definition of family is bound within these principles.

Hence, the proposition we were examining was the nature of an African-based family embedded in an Anglo-American dominated culture. As noted earlier, the error of past research was that it only examined the issue of black families existing in (or more accurately, in spite of) contemporary American society, without making clear what the intrinsic nature of the family was. The research reported in this final report is a kind of methodological rectification. We have essentially re-analyzed the black family while seriously taking into account, the cultural values and philosophical principles of black people, i.e., its intrinsic nature and the subsequent dynamic expressions of black family life in response to the critical characteristics of dominant American culture.

It is already apparent that the sense of Africanity characterizes the dynamics of the black families in our study. The general principles of the Oneness of Being and Notion of Interdependence is reflected in the data on interpersonal relations as well as role definition and/or performance. The spiritual definition of "being" is seen throughout the data on children and child-rearing practices. As noted earlier, the individual consciousness was such that the family constituted the reference point wherein one's existence was perceived as being interconnected to the existence of the family. This orientation was supported in all the data concerned with the meaning of family, as well as the purpose of a family. Likewise, we noted African peoples' simultaneous respect for the concrete detail in the multiplicity of elements and the rejection of the possibility for an element to be absent. Herein our data has indicated similar support for this complex notion. For instance, the data illustrates the black family's simultaneous recognition of the complexity of the family system as based on the notion of interdependence, while simultaneously rejecting the possibility of a family existing without certain elements, in this case, children.

In highlighting the second aspect of the "interpretation rule" (i.e., the American conditions which influence the development and/or expression of black behavior) one is compelled to note that the fundamental conditions which have historically affected black people in the New World have been racism and economic exploitation. Consequently, racism and economic exploitation are at the source of any ontological modifications of black people and black families. That is to say, racism and economic exploitation have served as the main ingredients in the wider cultural milieu in which black culture has been submerged. Consequently, the researcher must recognize that the development and/or expression of the observable behavioral outcomes of black families are (1) based on the retention of an African world-view and (2) influenced by the conditions of racism and economic exploitation.

One of the most psychologically negative features of the wider Anglo-American world-view is that it "objectifies" almost everything--including people. For people, however, the consequence of this "objectification" is that in being viewed as "objects" rather than "beings", people are de-humanized. When this dehumanization is coupled with the effects of racism, political and economic exploitation, the sheer existence or presence in this society for black people is antithetical to the maintenance of the sense of humaneness. The real and most significant role the black family has taken, especially in regard to its children, has been one of serving as a barrier or screen against the "dehumanizing" features of American society.

The black family has provided its children with a spiritual strength which, unfortunately, is not deemed, in this country, as a necessary skill or quality for "mainstream success". In fact, a real asset of the social reality of this country is based on recognition (by the larger society) that blacks are different and, therefore, an African people, so the social system has to "modify" black people before they, supposedly, can be successful and/or acceptable in this society. The modification seen as most critical has been in terms of how black people conceive of themselves. In this country, how we conceive of ourselves is influenced and determined by training, education, the mass media, and economics, all of which have been impacted with racism. Fortunately, the values which black families share with their children have been "spiritual", "moral righteousness", and "family love and unity". The general wider Anglo-American society, however, out and out attempts to modify these black family values. Self-centeredness rather than family love, political expediency rathern than moral righteousenss, and materialism rather than spirituality, are the key values expressed in the wider society.

The real source of black strength has been Black Love. The sense of blackness, or black love, has in turn, been the impetus for black families to ensure the survival of its members. Most blacks can recall the special warmth (regardless of white research findings) which characterized black families and most blacks, if honest, also see that their individual success and survival depended directly on the family from which they came. The family, historically, has given its members the strength and commitment to struggle to succeed. It also instilled in its members a special appreciation for the "collective well-being" of all black people. Are these not the expression or manifestation of a continued African cultural perspective?

In response to the hostility and inhumanity of this society, the black family has been viewed consciously and unconsciously as a place to return to in order to get rejuvenated. For many black people, even though some wouldn't verbalize this, the black family and "home" has been a place to go to get away from "crazy" white people. In so doing, the black family has provided its children and members a kind of sanctuary. It has, like an isolation ward, spiritually nourished its children and built up our resistance to the acts of racism and bigotry, while simultaneously mending the scars and treating the infection of racism and bigotry whenever they surfaced in ourselves. Although it has never been defined as such, this feat has been done primarily by innoculating black children from the infectious disease of white mentalities. Dynamic features, such as respect for elders", "sibling responsibility" and "the question of leadership" all reflect characteristics in the black family which, because of their presence, have generally ensured the growth and development of our children's sense of "humaneness".

Because of the racism and economic exploitation, as well as the black cultural orientation, survival for black people, by definition, has been more than a base-line position on some socio-economic status indicator. The issue of "survival" for black people has historically been a "people survival" (i.e., survival of the tribe), and has been defined in terms of human qualities. As can be seen in the opposing world-views, one world-view (the Anglo-American world-view) minimizes the importance of human qualities and the importance of the "human connectedness" between people, while the other (the African world-view) emphasizes the "human connectedness" and the importance of human qualities. The black family has thus been faced with the dilemma of successfully negotiating in "two worlds".

The dilemma, however, that the black family is currently faced with is the cultivation or preparation of its members by ensuring the growth and development of their sense of humaneness, while simultaneously preparing them to "succeed" in the new so-called integrated society. The insights revealed in this report can only hint at the possible success black families may have with this issue.

For instance, the data discussed in Analysis 4 and 5 demonstrate that our families recognized the importance and value of wisdom, and, the black aged have been revered as the repositories of our wisdom. This has been true of black people in general for a very long time. Couple this with the retention of the African conception of children and childhood, and it is not surprising that such families could and do appreciate the quality of being "young" and "intelligent", while simultaneously respecting the values of being "old and wise". The ability to juxtapose these two qualities is somehow lost in the value spectrum of the wider society.

In interpreting the data on family functioning, value transmission, and the role of children in the family dynamic (see Analyses 2, 3, and 4), it is understandable that the interpersonal relationship reported by the families in this study would reflect a system based on the constant caring and "looking out for" one's siblings and kin. The nature of this dynamic is such that children, for instance, learn at an early age that they are responsible (in many ways even more so than their parents) for their brothers, sisters, and younger relatives. Consequently, in black families, a "relationship of responsibility for" develops as opposed to the often studied and cited relationship of sibling rivalry ("the right to be against"). "Sibling responsibility", based on the interdependence or interconnectedness of the family, prepares the black child to see consciously and unconsciously that what happens to one person in the family has an effect on all of the family. The interconnectedness, ergo, the "oneness of being" of the black family systems allows for this "special" relationship between brothers, sisters, and often times, other relatives. Given the two features of our interpretive rule, one can see the basis for this dynamic being consistent with the retention of the African cultural value system as well as necessary as a response to the characteristics of the American situation (i.e., racism and exploitation).

The sense of humaneness, or better yet, the spirit of humaneness has exemplified itself in black families in many ways. "Strong family ties" and "unconditional love", though only two of many, are probably two of the most important features. The data in this study have indicated, in several different ways, that the manifestation of "unconditional love" is clearly an ingredient in the black fmaily psychological makeup. It is also part of the elements in the black family's struggle to maintain the sense of "humaneness" in its children. Love is given because you are and not because you do. Black parents love their children unconditionally, and; the withholding of love is not generally used as a behavior management technique. Consequently, black children learn that regardless of what they do or become, "Momma's love and prayers" will always be theirs. Psychologically, this kind of knowledge adds a special sense of security and belongingness which only comes from knowing that one's foundation (family love) is unchangeable and dependable. This sense of security or foundation is naturally reinforced by and interdependent with-- the awareness of "strong family bonds". "Blood is thicker than water" is more than just a slogan in black family life. It is an ontological observation which translates into a guiding rule approaching the status of law, wherein black children learn at a very early age that their family is and will always be, right or wrong, their family. Psychologically, the personal message for black children is that right or wrong, good or bad, respected or ridiculed, priest or prisoner, they are connected to, are a member of, have a family bond, which is virtually unbreakable. This perception and belief system consequently instills in the child a real sense of connectedness, and, it is believed that through this connectedness that the sense of humaneness is transmitted.

The impact a family has on the development of its children is of special concern to most thinking people in this society. Of special interest, in terms of impact, is the development of respect for leadership and authority. How well a family can instill in its children and members a respect for authority, in many quarters, is viewed as the benchmark measure of the "value" of the family process. It is not surprising, therefore, that the "question of authority" in the black family is viewed with special interest. Our data strongly suggest that the notion of authority in the black family has and does have an effect, especially psychologically, on the development and growth of black children. Authority, however, in black families, has been based on the sense of responsibility and the recognition (unconscious) of the paramount importance of the welfare of the family (ergo, survival of the tribe). Accordingly, authority or the power to rule has been in relationship to the welfare of the group. The result of this is that children and family members learn that family leadership or the position of the head of the family is a role which requires humane qualities as opposed to material and/or physical attributes (i.e., being the breadwinner or simply because one is a man).

Again, given the features of our interpretive rule, one can see the "Africanity" in the perception of authority being based on the recognition of the welfare of the group, while its expression in terms of who is in authority or leadership (i.e., male headed vs. female headed) is influenced by the imperatives of racism and economic exploitation.

An understanding of the intricacies and/or features of these two world-views illustrates the cultural conflict which black families had and still have to resolve. The two cultural orientations or different world-views are the black world-view, which is based on the retention of the

African cultural system, and the Anglo-American world-view. Each in its own integrity speaks to a particular set of guiding principles, dominant values and customs, and the particular behavioral and mental dispositions of their respective peoples. As noted earlier, in the African world-view, the ethos or guiding principles are "survival of the tribe" and "one with nature". The cultural values indicative of this world-view are reflected in the sense of "cooperation", "interpersonal interdependence" and "collective responsibility". The behavioral and mental dispositions, accordingly, emphasize "commonality", "synthesis", "sameness", and "similarity". In contrast, the Anglo-American world-view reflects an ethosic order which principally suggests the importance of the "survival of the fittest" and "control over nature". The cultural values coming out of such a tradition, logically, emphasize the value of "competition", "individualism", or "individual rights", "independence" and "difference". In a consistent manner, the behavioral and mental dispositions reflect "individuality", "uniqueness", and "difference". The characteristic features of these two world-views are also reflected in the nature, definition, and conception of the respective families. A family constituted in accordance with the African world-view would reflect the notions of "survival of the tribe", the "Oneness of Being", "interdependence", "cooperateness", etc. Such a family, an African based family, would be based on the continuity and unity of elements. Structurally, it would be based on the interdependence of its members. Functionally, or the performance of its functions, would be fluid or elastic. That is, the performance and/or performers of a particular function does or can "expand" into many other functions and roles. The particular expression of intra-familial relationships are, likewise, flexible and interchangeable. These familial features, based on our review of the implicit African philosophy or the African world-view, we have described as the African-based family, which we, in turn , have conceptually defined as a "Continual Flexibility in Circularity" (see Nobles, 1974 c).

As a reflection of the Anglo-American world-view, the European-based family system we've defined as a "limited flexibility in laterality". By this, and in accordance with our understanding of the implicit Anglo-American philosphy, we mean it is based on the "polarity" or "contrarity" of its members. It is oppositional in nature. Structurally, it can be viewed as "rectilinear" and is based on the independence of its members. That is, each member is viewed as being in contrast or opposition to each other element. The performance of familial functions are, accordingly, "distinct" and "concrete", and the intra-familial relationships are similarly "fixed" and "restrictive". The familial features, we believe, are the natural reflection of a family constituted in accordance with or reflecting the notion of "survival of the fittest", "control", "competition", "individuation", "uniqueness", and "difference". The role, therefore, of black families, has been to mediate these two opposing world-views.

Accordingly, the paramount role of the black family in ensuring the survival of black children has been to act as a cultural barrier or mediator, This is most evident when one examines the indices of the twoworld-views (cultural orientations), which affect black people in this country. As an aside, we must note that Dubois (1903) spoke of this problem close to seventy-five years ago, He noted that the "soul" of black folks is affected by "two warring idols in one dark body, one Negro and one American". What Dubois alluded to as the "negro idol" within us, I would contend is still present and would better be understood as the sense of Africanity or the African world-view.

CULTURAL GLAUCOMA AND THE DESTRUCTION OF BLACK FAMILY LIFE

There is an African proverb that says, "when a fool fails to turn Ebony white, he tries to blacken ivory". The state of black family life in America, ultimately, may be captured in this proverb. Research and social services programs alike have historically been the "fool" attempting to whiten the ebony of black family dynamics. We clearly are at a junction wherein our next response will determine if black families change into white families (as the proverb predicts), or if white social science begins the task of trying to prove how white families should be more like black families, naturally, without calling themselves such.

For us, we contend, the change from "black" to "white" is too costly. It amounts to the sacrifice of our children's humaneness. For "ebony" to become "ivory", we and our children must give up the sense of struggle, the sense of righteousness, the sense of commitment and the sense of "we-ness". We must become individually self-centered and concerned with only our personal well-being and development. This, we, in all honesty, recognize to be happening right now. The intensive contact with white people, primarily through the electronic media, is taking its toll and the issue of "people survival" is rapidly waning in the wake of "I've got to do my own thing". In so doing, the black family is or will give up its "humanism" for a new "individualism".

We, black social scientists particularly, but black people in general, therefore, have a choice and the choice is to consciously begin to reinforce the historical sense of blackness and humanism in our people, through the integrity of our families, or allow the effects of Americanization (via schools, the media, etc.) to convince us that our "ebony is white". To allow for the latter is to participate in the destruction of our own families. To choose the former is to struggle for the survival of our humaneness. The choice, indeed, is ours.

IV. STUDY IMPLICATIONS

It seems rather apparent that the research enterprise described in this report will have some far reaching implications which, at this period, can only go unstated safely. Without, however, falling victim to one's own imagination, several general and/or specific implications can be stated just on information revealed in the data already analyzed. Naturally, as more data is analyzed, more thorough insight will be obtained and, therefore, additional implications revealed. It is, however, currently clear that the results of a study such as this will have an impact on community research and family related service programs. The accomplishment of this research speaks, in fact, to the value of community organizations sponsoring and controlling research in its community. The relative ease and acceptance of this research study (in spite of the fact that it was centered in a mental health center) stands in stark contrast to the historical problems university based research projects have experienced. Without question, the factors of familiarity, similarity, and accountability played important roles in the success of this research. There is, parenthetically, a very real concern of whether or not the university based research enterprise could ever accomplish with the communities studied, the requisite degree of familiarity, accountability, and similarity necessary to obtain similar success. The implication of this point alone should suggest a reconsideration of the balance of research funds allocated to community based organizations versus academia.

The fact that clinicians and therapists, in general, operate with an implicit, if not explicit, conceptual model of "health", "normality", and "functionality" suggest that the implications of this research will also have an impact on the therapeutic process (especially for family therapy). The therapist's implicit and/or explicit definition of family health or "functional family dynamics" will only be applicable to black families when the definition itself is consistent with the ethnic integrity of black family systems. As long as therapists and clinicians evaluate the black family process with criteria consistent with non-black cultural reality, the therapeutic process will, at best, become impossible and, at worse, become a (psychological) transformation rather than rehabilitation.

In revealing the cultural integrity of black family systems, the findings of this research suggest that family therapy and/or therapists dealing with black families must demonstrate an awareness and sensitivity to the total and complex ingredients defining black family life. Without question, one needs to be able to recognize the behavioral manifestations while simultaneously understanding the cultural "basis" for the behavior and the societal conditions which "influence" their development and/or expression. This point, in fact, is true of all the societal agencies, programs and services (i.e., schools, training programs, welfare and legal systems, etc.) which impact on the lives and well-being of black people and families.

Implications for Future Research; Given that the continuation of a people's culture is directly related to the development and socialization of its children, the findings of this study immediately suggest that future research, which respects and reflects the cultural integrity of black reality, should begin to investigate the relationship between black family dynamics and the development of black children. Of particular interest and importance would be an investigation of cultural and ethnic behavior or behavioral criteria, child-rearing styles (orientations) and child development.

A major portion of the child-rearing research has attempted to focus on perceived global dimensions of parental behavior--particularly the "warmth/hostility" and "permissiveness/restrictiveness" dimensions--as predictors of personality factors (i.e., dependency). However, the global variables, unfortunately, have turned out to be poor predictors of dependency.

Studies reviewing family and school-related problems suggest that the school "problems" of the "disadvantaged" child stem not only from intellectual deficits, but also or equally so from deficits in affective development. Some note, for instance, that in Erikson's scheme of ego development, the ego qualities that would produce achievement in the school age child began with the development of basic trust in infancy. A trust which is immediately linked to the quality of maternal care and which is defined as the manner in which the mother responded to the psychological needs of the infant. Here one must note that if the researcher isn't aware of the particular structures and functions within a family system, the applications of any theory as an explanatory tool may be inappropriate. For instance, "maternal care" may be relegated to any member of a black family, and, if the researcher isn't aware of the exact nature of this "role flexibility", not only will his/her unit of examination (biological mother/child) be wrong, but the research analysis (mother-child relationship affects achievement in school) itself, is scientifically not defendable.

Goff (1954) notes that attitudinal patterns stem most directly from early home and cultural influences. Children learn particular response patterns at home which they utilize in their interactions with wider societal institutions. Again, if the researcher isn't aware of the exact structure and nature of black family systems and its membership, then one must subsequently question the validity of his empirical research. For example, individuality and competition are highly regarded and reinforced by the structure and function of some family types. These are also incorporated into the educational experience as commonly defined. However, what if the "sense of individuality" and the "high regard for competition" are not reinforced or emphasized by the structure and functions of black family systems? What, then, does this correlating implication have on educational experiences in general for black children? Seldom has a researcher paid critical attention to the higher success black children have in cooperative activities as defined by the school. These, unfortunately, are usually listed as extracurricular activities, such as school sports and no doubt, most "scientists" suggest that the reason for this is related to the "natural physical prowess" of black people. This finding may, however, be a hidden key to understanding the nature of black family structures and functions as reflected or allowed to express themselves in a wider societal institution, i.e., school settings.

In investigating the relationship between certain child-rearing practices and their effect on adult personality and behavior, Professor Whiting's cross-cultural research (1963) has suggested that differences in child-rearing customs do lead to differences in certain adult characteristics. Seemingly, Whiting argues, an important variable is the kind of task a child is expected to do. The Whiting team found that "responsibility" as an adult characteristic was found more often in those whose child-rearing experiences included taking care of younger siblings and related children. The lowest ratings of responsibility were found in those whose child-rearing experiences included mainly doing school work and/or housework. Similarly, the noted child psychiatrist, Robert Coles (1964) observed particular childhood experiences as having a strong central role in the development of self-esteem and self-conception. We contend, as noted above, that the black family dynamic is both the result of and the reflection of particular cultural value orientations (i.e., spontaneity, naturalness, and authenticity) which, in turn, influence the concept of a child as well as particular child-rearing techniques.

Child Care and Black Family Life.

The implications of the Westside data, for instance, suggest that in black families, child-rearing is generally characterized by an atmosphere of "family orientation" and "unconditional love", which places special emphasis on strong family ties, respect, and natural goodness of the child. Data in the Westside study related to the significance of children, reflected a perspective wherein parents found it difficult seeing their children as distinct and separate from themselves. This interpretation of the findings also suggests that child-rearing techniques centered around parental love were generally based on the unconditional expression of love. That is, parents in the Westside study seldom made their love for the child a reinforcement contingency for the emission of appropriate childhood behavior. The effect of this, we believe, is that black children learn that regardless of what they do or how they behave, their parents love can be counted on.

The intriguing research question, of course, is how the child learns that (or what is the nature of the family dynamics which allows) parental anger, punishment, and disappointment, can be expressed without cancelling out parental love. That is, parents can simultaneously love and punish their children as opposed to punishing their children by withholding their love. As an aside, we must note that this kind of knowledge provides a special sense of security and belongingness which probably assists in providing the "buffer" in a society which mostly offers rejection and denigration to black children.

Often times, we see or hear black parents chastising or scolding, or beginning a spanking with the statement, "you know better", or, "I know you know better", when there is no evidence that they (the parents) have, in fact, ever actually specifically instructed the child so that they (the child/children) could know better. These kinds of child-rearing techniques, we believe, are reflective of the typical conception of what a child is in black families. The implicit guiding assumption in this particular child-rearing technique is that the child is "naturally good", and therefore, should indeed know better. The Westside data suggest, in this regard, that child-rearing techniques in black families, are clearly tempered or influenced by the conception of the child. Another emphasis revealed in black family child-rearing techniques is seen in the reflection of strong family bonds or ties. This technique of emphasizing the interconnectedness of children with a famiy network seems to be more than the "blood is thicker than water", or "your family--right or wrong" attitudes or slogans which seemingly characterize, in some form or other, most black family systems. It is a socialization feature through which black children learn at a very early age that their families and/or relatives are and always will be their family. The consequence of this, we believe, results in black children making very little distinction between themselves and the "selves" of other family members (cf: Nobles, 1972). The psychological impact of this kind of message, for black children, is that right or wrong, good or bad, respected or ridiculted, priest or prisoner, they are members of a family bond which is virtually unbreakable and which compels them to share for better or worse, the condition, state and status of their relatives.

Mental Health and Black Family Life.

Investigators are able to show, with seemingly increasing precision, that families are highly consequential to the fates of their members. When it comes to black family life, however, the general assumption of family pathology and disorganization distorts our ability to understand the real consequence of black family life. It is evident (or should be) that one cannot build an adequate body of knowledge concerning what goes "wrong" in families without a reliable body of knowledge concerning normal families. However, "family therapy" and other psychiatric specialities and/or enterprises have proceeded in the absence of unbiased and/or sound understanding of "normal" or ordinary black family life.

Most studies of black family life have assumed that the internal nature of the family itself is the source of stress and tension, or mental breakdown in black individuals. By assuming that only one form of family structure is "normal" and "healthy" and then proceeding to analyze families belonging to different ethnic and racial groups within this society, we have been led away from clearly understanding the structure and function of the ethnic and racial family. However, in light of the recognition that the cultural world-view of the scientist influences the nature of his study, the issue of the real effect of black family dynamics is not at all clear.

The focus on the family as a key area of concern is generally accepted. The nature of the assumptions, issues, and analyses which characterize the bulk of the research on black families, however, compels one to call for a new examination.

In discussing mental health and black family life, Robert Staples (1976) suggests that in recognition that the black family has been a sanctuary which buttressed individuals from the pervasiveness of white racism, and provided needed support systems that were unavailable in other majority group institutions, one should be concerned with how the black family promotes and maintains the emotional well-being of its individual members. An emotional well-being which Staples suggests may possibly be the result of black values as reflected in the family system.

The implications of the findings in this study clearly suggest that the "nature" of the black family has been seriously misunderstood; consequently, we know very little about the impact or consequence the black family dynamic has on the psychological development and mental health of its members. For instance, given the acceptance of the suggested theoretical model of understanding black family life, we know very little about the family processes which may or may not be relevant to the welfare and health of black people. Future research should examine, for instance, for instance, the way in which the black family structure and functions serve to support its members in their dealings with an overtly hostile and racist wider society. Research which reveals and/or determines the way in which the black family process influences and/or defines what is perceived as a family "threat" or crisis is clearly necessary and important. Information about the process wherein the black family, as a cultural entity, internally resolves or addresses its "problems" is, without question, a future research direction.

Television and Black Family Life.

The issue of television and black family life is also, without question, the primary research area that should be examined in light of the cultural continuity model. Clearly, what is becoming increasing more evident in modern technological society around the world, is the awareness of what should be called the "Electronic Revolution".

The only other advent with equal impact on the lifestyles of modern man was the invention of the printing press, which revolutionalized the ability to receive information and knowledge unparallelled in modern times. The advent of the electric media has, however, compounded the ability of the printed message a thousand-fold. Without question, the electric media technology can collect, sort, portray and disseminate more information to more people faster and more frequently than the printed word has ever done, or will ever be capable of doing. When matched against the written word, the "living word" (electric media) clearly qualifies as the most radical change in the production and dissemination of information seen on the face of the earth.

When one adds the recognition that the electric media, particularly television, capitalizes on the symbolic representation if not the exact duplication of people interacting as human/psychological systems in real life, the "power" of the electric media becomes awesome. Television is, unquestionably, the primary source of information, opinions, beliefs, and attitudes for most of the people in this society. It is, however, through the content of the programming seen on television, for instance, that the media assumes the God-like position of reflecting the social reality of every community it projects on the screen.

Clearly, the recognition of racism and its debilitating impact on our society requires that this psychological potency of television be clearly examined. The presence of racism and the under-representation of blacks and other minority groups in the television "content determination process" compounds the seriousness and importance of the media for black people and other ethnic groups. The extent to which the media is controlled by non-blacks and the subsequent extent to which the content opinions and attitudes reflected through it are not representative of blacks and other minority cultures, behaviors, attitudes, opinions, and beliefs, clearly defines television's content as a critical area in the development and affirmation of the psychological and physical well-being of blacks and other minorities. The developmental issue is, however, intensified when one recognizes that, for blacks and other minorities, the impact of television is seen most clearly in its effect on minority children. In fact, for black children, television has been relegated an almost equivalent role as a primary institution for socialization

(Bay Area Association of Black Psychologists, 1973). However, unlike most aspects of socialization where the learning of tasks involves actual practice and rehearsal, television portrayal of social interactions results in the acquisition of values. attitudes, and behavior options without practice (and, therefore, without correction). These dispositions are, in fact, stored for future use. Essentially, television displays a variety of soical and/or behavioral interactions which are "symbolically" integrated in the viewers mind. To the extend that the pattern of behavior presented on the screen is culturally consistent and/or similar to the existing behavioral repetoire, new learning is minimal. However, when unique and/or novel patterns are portrayed, these are internalized or stored and are only revealed or displayed when similar or generalizable situations arise.

When the content of television portrayal of social interactions is both novel and contradictory to the characteristic lifestyles of the viewers, the social and imitative learning associated with television presents a very serious problem. It has been suggested (see Nobles & Cavil, 1975) that the disparity between the so-called black reality televised in the media and the "real" social reality typifying black communities is severe. Consequently, the television portrayal of black family life, for instance, complicates the socializing capacity of black family systems. The television portrayal of black families adds a new dimension to the socialization process. Noting that socialization traditionally involves testing and re-testing, practice and rehearsal of new "behavior", the portrayal of black family life has increased the viewers', particularly children's, ability to adjust and readjust their attitudes, beliefs, and behavioral patterns or repetoires as a consequence of internalizing or symbolically integrating in one's mind the novel and/or different social, psychological and behavioral patterns portrayed on television.

Clearly, research must be done to determine what impact this "mentalistic" (electric) socialization has on the psychological development of black children. Given the cultural and ethnic integrity and "specialness" of the various groups in this society, research which requires an understanding of the cultural integrity of minority peoples should be done to determine the real and long-term impact television "mon-cultural" content or slant has on the mental health and psychological and physical well-being of minority people.

V. DISSEMINATION AND RELATED ACTIVITIES

One of the main goals and objectives of the Black Family Research Project is to provide widespread dissemination of the project's finding to the lay and professional community. In this vein, the project's staff has maintained on-going correspondence and communications at the national level with persons concerned and involved with research on the Black Family and its children.

In addition to local Bay Area San Francisco conferences, the project's principal investigator has participated in workshops and/or conferences in Los Angeles, California, Atlanta, Georgia, and Washington, D.C., Boston, Massachusetts, Nashville, Tennessee, Arlie, Virginia, Louisville, Kentucky, St. Thomas, Virgin Islands.

The principal investigator has conducted seminars for clinical psychology interns and various other Mental Health Training Programs. Additionally, other project staff persons have conducted workshops, seminars and rap sessions with youth groups and drug prevention agencies in the San Francisco/Bay Area.

In the spring of 1976, the research project staff, produced the March - April issue of the Newsletter, Inside Westside. Inside Westside is a newsletter, published, by the Westside Community Advisory Board and the Department of Consultation and Education.

Members of the project staff have also appeared on local radio talk shows (KDIA, KNAI, KNBR and others) to discuss the Black Family Project and its research findings. Additionally, members of our research team appeared on Nita Bryant's, KTVU-Channel 2, "CHANGES", aired March 14, 1976.

Cont.

Project staff also recently attended the Annual Conference of the National Association of Black Psychologists in Chicago, Illinois, August 11-15, 1976. Staff presented papers and conducted a workshop on "The Black Family: Psycho-Cultural Analysis - An African-Based Model for the Analysis of Black Family Life".

As indicated below, the project's principal investigator and other staff persons have prepared and/or published articles in scholarly journals and periodicals, as well as made numerous formal presentations.

A. Publications by Principal Investigator:

Nobles, W. W.	"African Root and American Fruit: The Black Family" JOURNAL OF SOCIAL AND BEHAVIORAL SCIENCES, Winter, 1974.
Nobles, W. W.	"Africanity: Its Role in Black Families". THE BLACK SCHOLAR, 1974, Vol. 5, No. 9.
Nobles, W. W.	(Co-authored with Cedric X (Clark), D. Phillip McGee and Luther X (Weems). "Voodoo or I.Q.: An Introduction to African Psychology". JOURNAL OF BLACK PSYCHOLOGY, 1975, Vol. 1, No. 2.
Nobles, W. W.	"African Science and Black Research: The Consiousness of Self", in *African Philosophy: Assumptions and Paradigms for Research on Black People*. Proceedings for the First Annual J. Afred Cannon Research Series Conference, April, 1975.
Nobles, W. W.	"African Roots in Black Families: The Social Psychological Dynamics of the Black Family and Its Implications for Nursing Care". In Dorothy Luckraft, R.N. (ed.) BLACK AWARENESS: IMPLICATIONS FOR BLACK PATIENT CARE, New York: The American Journal of Nursing Company, 1976.
Nobles, W. W.	"Extended-Self: Re-Thinking the So-Called Negro Self-Concept". JOURNAL OF BLACK PSYCHOLOGY, Vol. II, No. 2. February, 1976.
Nobles, W. W.	"Black People in White Insanity: An Issue for Black Community Mental Health". JOURNAL OF AFRO-AMERICAN ISSUES, Vol. 4, No. 1, Winter, 1976.
Nobles, W. W.	(Co-authored with William Cavil III). "Media Black Families: Carbon Copies of White Families". Paper presented to Symposium Workshop: *Positive Presentation of Blacks in the Media*. Children's Television Fair, San Francisco, April, 1975.
Nobles, W. W.	(Co-authored with Shirley Tarver). "Black Parental Involvement in Education: The African Connection", accepted for publication, Alton Childs Human Service and Development Series, 1976.
Nobles, W. W.	"The Black Family Speaks: Family Research and Mental Health". INSIDE WESTSIDE. Vol. 4, No. 2, San Francisco. March/April 1976.

Cont.

Nobles, W. W. and Goddard, L. L. "Demographic Features and Ecological Issues in Metropolitan Bay Area San Francisco Black Families". A Formulative and Empirical Study of Black Families: Special Report #1. Westside Community Mental Health Center, Inc., San Francisco, Calif. 1975.

Nobles, W. W. and Herd (Makini) Denise. "Purpose and Meaning in Black Family Life". A Formulative and Empirical Study of Black Families: Special Report #2. 1975.

Nobles, W. W. and Wondaferow, M. "Black Family Dynamics and Interpersonal Relations". A Formulative and Empirical Study of Black Families: Special Report #3. 1975

Nobles, W. W. and Tarver, S. "Education and Child-Rearing in Black Families". A Formulative and Empirical Study of Black Families: Special Report #4. 1975.

Nobles, W. W. and Davis, Solomon/ "The Effect and Utilization of Storytelling in Black Families". A Formulative and Empirical Study of Black Families: Special Report #5. 1975.

Nobles, W. W. and Sneed, Stan. "The Black Family Ethos". A Formulative and Empirical Study of Black Families: Special Report #6. 1975.

Nobles, W. W. "African Families in Black America: A Psycho-Cultural Analysis of Black Family Life". Book-in-progress, 1976.

B. Presentation by Principal Investigator:

University of Oregon
Black Student Graduate Council's Conference
on Community Psychology and Perspectives of
Black Psychologist:

Paper Entitled: "The Black Family: A Positive Perspective".

University of California, Berkeley.
Young Womens Christian Association Conference on:
The Black Woman and Stress.

Paper Entitled: "Stress in Black Women: The Vanishing Black Man".

University of California, San Francisco
Continuing Education in Nursing Conference on:
Black Awareness Implications for Black Patient Care.

Paper Entitled: "American Roots in Black Families: The Social Psychological Dynamics of Black Family Life and its Implications for Nursing Care".

University of California, Berkeley
Afro-American Studies Department's Colloquium on:
"Oppression of The Black Mind: Viewpoints of Black Psychologist".

United States Department of Agriculture Forestry Service
Staff Colloquium on: The Psychological Experience of
Black Americans:

Black Child Development Institute
Invitational workshop on: An African Based
Theoretical Model For The Study of Black Families

Discussion Entitled: Africanity: The Theoretical Basis for the Study of Black Families.

California Personnel and Guidance Association
Black Caucus Workshop on: The School Counselor and Social Services
Worker in the Black Community

Discussion Entitled: An Afro-Centric Theory For Black Family Research.

Pacific Psychotherapy Associates Continuing
Education Seminar on: The Black Therapist and Issues
of Race in Psychotherapy

Discussion Entitled: "The Destruction of The Black Family Through White Research".

Langley Porter Institute For Neuro-Psychiatric Studies
Clinical Internship Colloquium on: The Black Family and Self-Concept: Errors in Social Psychological Research

Far West Laboratory For Educational Research and Development - General Assistance Center Workshop on: Administrative Strategies For Pluralistic Education.

Paper Entitled: "Philosophical Issues and Assumptions Antecedent to a Multi-cultural Needs Assessment".

Mount Zion Hospital and Medical Center, Colloquium on: Social-cultural Factors in Clinical Psychiatric Work

University of California, Berkeley
Psychology Clinic Colloquium on: Research Issues Related to Minority Populations

University of California, Riverside
Afro-American Studies Department Colloquium Series on: Mental Health in the Black Community

Paper Entitled: Mental Health in The Black Community: The Issue of Black Self-Concept.

Committee on Children's Television Inc.
Children's Television Fair Workshop on: Positive Presentation of Blacks on Television

Paper Entitled: "Media Black Families: Carbon Copies of White Families".

University of California, Riverside
Afro-American Studies Department
Colloquium on African Psychology

Princeton University
Psychology Department Colloquium on: Black Family Dynamics and the Extended Self

Eastern District Alameda County Mental Health Services.
Alameda County Health Care Services Agency (Highland Hospital)
Staff Training Program on: Black Family Dynamics

Discussion Entitled: Research on The Structure of the Black Family.

National Council for Black Child Development Inc.
Conference Workshop #8: The Role of The Black Family in Ensuring the Survival of Black Children and Youth

Paper Entitled: "The Black Family and Its Children: The Survival of Humaneness".

Young Adults of San Francisco Inc.

Lecture Entitled: Counseling and Black Youth

Bay Area Association of Black Psychologist Conference on: Understanding Human Behavior From a Black Perspective.

Discussion Entitled: "An Afro-Centric Analysis of Black Family Life".

1976 Telecommunications Policy Research Conference Workshop on: Pluralism With A Limited Spectrum:

Paper Entitled: "Information Processing and Behavioral Prescriptions: The Need for Broader Telecommunications Research".

San Francisco Child Abuse Council, Inc.
Annual City Conference on Child Abuse

Discussion Entitled: Social Scientific Research and Abuse of Black Families and Children: The Need for A Better Understanding.

Stanford University
Psychology Department: Black Psychology Seminar Lecture on:
Research Methodology For Community Based Family Research.

J. Alfred Cannon Research Series Conference on: African Philosophy: Assumptions and Daradyms For Research on Black Persons.

Paper Entitled: "African Science and Black Research: The Consciousness of Self"

National Conference on The Black Family In America, Panel Sessionon: Black Youth: Culture, Racism and Alienation

Paper Entitled: "Rhythm, Racism and Reactions: A Psycho-cultural Analysis of Black Youths Response to Alienation".

Atlanta University, School of Social Work
Reflective Analysis Research Group Invitational Symposium on: Toward Reflective Analysis of Black Families.

Paper Entitled: Toward Reflective Analysis of Black Families: The Absence of a Grounding (or how do you know what you know).

C. Publications By Project Staff:

Goddard, L. L.	"Portraits in Black: Demographic Features of Black Families". INSIDE WESTSIDE. Vol. 4, No.2, San Francisco, March/April - 1976
Goddard, L. L.	(Co-Authored with Wade W. Nobles). "Demographic Features and Ecological Issues in Metropolitan Bay Area San Francisco Black Families". A Formulative and Empirical Study of Black Families: Special Report #1. Westside Community Mental Health Center, Inc., San Francisco, Calif. 1975
Herd, (Makini) D.	"A House Is Not A Home". Inside Westside. Vol. 4, No.2, San Francisco March/April - 1976.
Herd, (Makini) D.	(Co-authored with Wade W. Nobles)."Purpose and Meaning In Black Family Life". A Formulative and Empirical Study of Black Families: Special Report #2. 1975
Wondaferow, M.	"Union of Families: Marriage and Black Family Dynamics". INSIDE WESTSIDE. Vol. 4, No. 2, San Francisco, March/April - 1976.
Wondaferow, M.	(Co-authored with Wade W. Nobles) "Black Family Dynamics and Interpersonal Relations." A Formulative and Empirical Study of Black Families: Special Report #3. 1975.
Tarver, S.	(Co-authored with Wade W. Nobles) "Black Parental Involvement in Education: The African Connection", accepted for publications, Alton Childs Human Service and Development Series, 1976.
Tarver, S.	(Co-authored with Wade W. Nobles) "Education and Child-rearing in Black Families". A Formulative and Empirical Study of Black Families: Special Report #4. 1975
Tarver, S.	"Life's Destiny: Child-rearing and Family Education". INSIDE WESTSIDE. Vol. 4., No. 2., San Francisco March/April 1976.
Davis, S.	"Mother-Wit: The Use of Folktales In Black Families" INSIDE WESTSIDE. Vol. 4, No. 2, San Francisco March/April 1976.
Davis, S.	(Co-authored with Wade W. Nobles). "The Effect and Utilization of Storytelling in Black Families". A Formulative and Empirical Study of Black Families: Special Report #5. 1975.
Sneed, S.	(Co-authored with Wade W. Nobles). "The Black Family Ethos". A Formulative and Empirical Study of Black Families: Special Report #6. 1975

Cavil, W. (Co-authored with Wade W. Nobles). "Media Black Families: Carbon Copies of White Families". Paper Presented to Symposium Workshop: Positive Presentation of Blacks in the Media. Children's Television Fair, San Francisco, April - 1975.

D. Presentations By Project Staff:

Black Child Development Institute Invitational Workshop on:
An African Based Theoretical Model For The Study of Black Families.

Discussion Entitled: "Tentative and Preliminary Findings of the Westside Black Family Research Project"

Bay Area Association of Black Psychologist Conference on:
Understanding Human Behavior From A Black Perspective.

Discussion Entitled: "Purpose and Meaning of Family".

California Personnel and Guidance Association
Black Caucus Work Shop on:
The School Counselor and Social Services Worker In The Black Community.

Discussion Entitled: "A House is Not a Home: The Meaning of Family"

Association of Black Psychologists Ninth Annual Convention on:
Organization For Survival.

Discussion Entitled: "Psycho-Social Experientality: Purpose and Meaning in Black Family Life".

Black Child Development Institute Invitational Workshop on:
An African Based Theoretical Model For The Study of Black Families.

Discussion Entitled: "Considerations For Ethnic Integrity: The Ethics and Politcs of Black Family Research".

California Personnel and Guidance Association Black Caucus Workshop on:
The School Counselor And Social Services Worker In the Black Community.

Discussion Entitled: "Life's Destiny: Childrearing and Family Education".

Association of Black Psychologists Ninth Annual Convention on:
Organization For Survival.

Paper Entitled: "Continuity and Oneness: Parent Involvement in Education".

Black Child Development Institute Invitational Workshop on:
An African Based Theoretical Model For the Study of Black Families.

Discussion Entitled: "Research Methods for an Afro-Centric Analysis of Black Families".

California Personnel And Guidance Association Black Caucus Workshop on:
The School Counselor and Social Services Worker In the Black Community.

Discussion Entitled: "Mother-Wit: The Use of Folktales By Black Families".

Bay Area Association of Black Psychologists Conference on:
Understanding Human Behavior From A Black Perspective.

Discussion Entitled: "The Relationship Between Family Ethos and Storytelling Within Black Families".

California Personnel and Guidance Association Black Caucus Workshop on:
The School Counselor and Social Services Worker In The Black Community.

Discussion Entitled: "Portraits In Black Features In Black Families".

Bay Area Association of Black Psychologists Conference on:
Understanding Human Behavior From A Black Perspective.

Discussion Entitled: "Socio-Economic Factors and Ecological Issues In Black Families".

Association of Black Psychologists Ninth Annual Convention on:
Organization For Survival.

Discussion Entitled: "Consciousness, Adaptability, and Coping Strategies: Socio-Economic Characteristics and Ecological Issues In Black Families".

California Personnel and Guidance Association Black Caucus Workshop on:
The School Counselor and Social Services Worker In The Black Community.

Discussion Entitled: "The Union of Families: Marriage and Family Dynamics".

Bay Area Association of Black Psychologist Conference on:
Understanding Human Behavior From A Black Perspective.

Discussion Entitled: "The Importance of The Extended Kin Network Within Black Families".

Association of Black Psychologists Ninth Annual Convention on:
Organization For Survival.

Discussion Entitled: "Black Family Solidarity: Social Cohesion Within Black Extended Kin Networks".

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Moynihan, D. P.	"Employment, Income and The Order of the Negro Family", *Daedalus*, 94, (Fall, 1965), pp. 745-770.
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Nobles, W. W.	"African Root and American Fruit: The Black Family". *Journal of Social and Behavioral Sciences*, Winter, 1974 a.
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APPENDICES

BLACK FAMILY RESEARCH PROJECT
A1

Demographic Data Form

Refer to manual for discussion to establish rapport, successity for this lead-in question.

101. Who lives in this house?

____________	____________	____________
____________	____________	____________
____________	____________	____________
____________	____________	____________
____________	____________	____________
____________	____________	____________

102. Are you now (_ _)

Single	Married	Living With	Divorced	Widowed	Separated
☐	☐	☐	☐	☐	☐

103. Were you ever married before? Yes ____ No ____ (_ _)

104. How many times? _____ (_ _)

If single, omit questions

105. How did the previous marriage(s) end? (_ _)

Divorce	Death	Separation
☐	☐	☐

106. Has your husband/wife ever been married before? Yes ____ No____ (_ _)

107. How many times? ____ (_ _)

108. How did their previous marriage(s) end? (_ _)

Divorce	Death	Separation
☐	☐	☐

IFPAS:

109. What are the ages of each member of the family?

Note if relative or friend.

Adults	Under 18	18-25	26-35	36-45	46-50	50 or Over	
109.1 Father:	☐	☐	☐	☐	☐	☐	(__ __)
109.2 Mother:	☐	☐	☐	☐	☐	☐	(__ __)
109.3 Other Adults (specify)	☐	☐	☐	☐	☐	☐	(__ __)

Write in number at each age level.
Note if relative or friend.

Children	0-3 yrs.	4-5 yrs.	6-8 yrs.	9-12 yrs.	13-18 yrs.	18+	
109.4 Sons	☐	☐	☐	☐	☐	☐	(__ __)
109.5 Daughters	☐	☐	☐	☐	☐	☐	(__ __)
109.6 (relatives) Other(s) (specify)	☐	☐	☐	☐	☐	☐	(__ __)

109.7 Other(s) (friends)

110. Where were each of you born (in what state)?

Father refers to fathering figure

110.1 Father: ____________________ (__ __)

110.2 Mother: ____________________ (__ __)

If not fathering figure

110.3 Other: (relative) ________, ____________, __________, ____________, (__ __)
110.4 Other (friend)
110.5 Son(s) __________, ____________, __________, __________, _____, (__ __)

110.6 Daughter(s): ________, _________, _______, _______, __________, (__ __)

110.7 Other(s):(relative) _________ _______ _______ __________, (__ __)
110.8 Other (friend)

111. In what state did you spend most of your childhood?

____

112. In what state did your husband/wife spend most of his/her childhood?

____

113. How long has your family lived

		Less than 1 yr.	1-5 yrs.	6-10 yrs.	11-20 yrs.	20+ yrs.	
113.1	in this house?	☐	☐	☐	☐	☐	(__ __)
113.2	in this community?	☐	☐	☐	☐	☐	(__ __)
113.3	in the Bay Area?	☐	☐	☐	☐	☐	(__ __)
113.4	in California?	☐	☐	☐	☐	☐	(__ __)

114. Do you own ____ or rent ____ this house? (__ __)

115. How much education have members of your family received?

		8th Grade or under	High Sch. 1 or more yrs.	High Sch. Graduate	College 1 or more yrs.	College Graduate	Graduate or Prof. Training	
115.1	Father:	☐	☐	☐	☐	☐	☐	(__ __)
115.2	Mother:	☐	☐	☐	☐	☐	☐	(__ __)
115.3	(adult relative) Other(s):	☐	☐	☐	☐	☐	☐	(__ __)
115.4	Other (adult friend).							

	Children	Pre-school	1-3	4-6	7-8	9-12	College	Graduate or Prof. Training	
115.5	Son(s):	☐	☐	☐	☐	☐	☐	☐	(__ __)
115.6	Daughter(s) (NUMBER AT EACH LEVEL)	☐	☐	☐	☐	☐	☐	☐	(__ __)
115.7	(relative) Other(s) (SPECIFY)	☐	☐	☐	☐	☐	☐	☐	(__ __)
115.8	Other (friend)								

116. What kind of work do you do (occupational status)?

116.1 Father: ____________________ (__ __)

116.2 Mother: ____________________ (__ __)

116.21 Oldest, 116.22 Next oldest, 116.23 Youngest
Son(s): __________, __________, __________, __________, (__ __)

116.31 Oldest, 116.32 Next oldest, 116.33 Youngest
Daughter(s): __________, __________, __________, __________, (__ __)

116.4 Other(s) __________, __________, __________, __________, (__ __)
(SPECIFY)

117.1 Do you own a car? Yes ____ No ____ (__ __)

117.2 Make or model? ______________________________

Family income can refer to the combined income of whomever add to the family resources.

118. What is your family's estimated yearly income?

Under $6,000	$6,001-$8,000	$8,001-$11,000	$11,001-$16,000	$16,000+
___	___	___	___	___
___	___	___	___	___

119. Of the following, which would you consider as reflecting in general terms your family background (heritage)? (__ __)

Indian___ American ___ Asian ___ African ___ Spanish ___ European ___

120. Of what religion are you a member? (__ __)

Protestant	Catholic	Jewish	Muslim	Other (Specify)	None	
___	___	___	___	___	___	(__ __)
___	___	___	___	___	___	(__ __)

121.1 Does every member of your family belong to this religion? (__ __)

Yes ____ No ____ (__ __)

121.2 If no, what are the others' religious affiliations? ______________

____

BLACK FAMILY INTERVIEW SCHEDULE

Variables: Four variable clusters are assessed.

- (1) social organization
    - (a) kinship patterns
    - (b) marital patterns
    - (c) family-community connections
- (2) role definitions
    - (a) role of education
    - (b) role of religion (spirituality)
    - (c) role of economics
    - (d) role of politics
    - (e) role of the family
- (3) organizational purpose
    - (a) socialization processes
    - (b) developmental stages
- (4) interpersonal relationship patterns
    - (a) sibling relations
    - (b) husband-wife relations
    - (c) parent-child relations
    - (d) family-extended kin relations

Procedure: Some of the questions are pre-coded, some are open-ended, and several regarding dyadic relationships involve use of a semantic differential.

Administration: The instrument is conducted individually with each member of the "total family," defined as everyone (both blood-kin and para-kin) living within a selected household who is above six years of age. The form of the instrument for adults requires approximately 180 minutes and the one for children requires approximately 90 minutes. Interviewers are trained to understand the philosophical import of the questions, to ascertain that they are within the repertoire of the interviewer, and, if necessary, to utilize alternative ways of obtaining the information.

Scoring: Frequency distributions of the individual items, item subsets, and item variable clusters are being generated for modal analysis, and special recombinations are being determined. Themes across family types and "trait complexes" and "trait areas" within families are being derived from content analysis of the narrative responses to particular open-ended items.

Validity: Content validity has been attributed to the instrument on the basis of an assessment by acknowledged experts in community psychology and black child development of the appropriateness, scope, relevance, and cognitive level of the items and their agreement with the stated objective of the study.

Westside Community Mental Health Center, Inc.
Black Family Research Project
Interview Schedule
Form P

Date:____________________________

Beginning Time:____________________________

Ending Time:____________________________

INTERVIEW SCHEDULE

SECTION I

IFPAS: ____________

I

FORM P

What is the respondent's definition of family?	101. What does the term FAMILY mean to you?	(__ __)
Check here___ & OMIT for non-parent adults.	102. What were some of your reasons for having children?	(__ __)
Check here___ & OMIT if never married.	103. What were some of your reasons for getting married?	(__ __)

104. What do you think is the main reason for a family? (__ __)

105. DELETED

106. Describe a typical day (week day) in your house. (__ __)

What do you do on the weekend? What activities are involved?

107. What happens on the weekend(s)? (__ __)

All families have rules for getting along and for getting things done."Family code".

108. What are some of the rules or guidelines your family lives by? (__ __)

Read question and give to respondent to rate.

109. How important were (are) the following things to you?

	Very Important	Important	Somewhat Important	Unimportant	Very Unimportant	
109.1 Establish a home of your own.						(__ __)
109.2 To get married.						(__ __)
109.3 To educate your children.						(__ __)
109.4 To meet your husband/wife's family.						(__ __)
109.5 To have your family accept your husband/wife.						(__ __)
109.6 To have children.						(__ __)

Check here___ and OMIT if a single-parent.

110.1 Do you feel you are part of your husband's/ wife's family?

Yes _____ No _____ (__ __)

If yes, 110.21 Why do you feel that way?

If no, 110.22 Why do you feel that way?

Read question and give chart to respondent to rate. (Extended family)

111. Rate the importance of each of the following events in terms of it bringing the family together.

	Event	Very Important	Important	Neither	Unimportant	Very Unimportant	
111.1	Weddings						(__ __)
111.2	Births						(__ __)
111.3	Parties						(__ __)
111.4	Anniversaries						(__ __)
111.5	Illness						(__ __)
111.6	Re-unions						(__ __)
111.7	Funerals						(__ __)
111.8	Trouble						(__ __)
111.9	Birthdays						(__ __)
111.10	Picnics						(__ __)
111.11	Graduations						(__ __)
111.12	Other (Specify)						(__ __)

Looking for respondent's perception of how they get along.

112. Overall, what are the most important things about the way your immediate family gets along with each other? (__ __)

113.1 Were you ever told stories about your family?

Yes ____ No ____ (__ __)

113.2 If yes, who mostly told you the stories and which side of the family are they on?

	SIDE OF FAMILY	
WHO?	MOTHER'S	FATHER'S

I	FORM P
Should be recorded verbatim on tape.	114. Could you repeat your favorite story?
Have respondent tell story and record verbatim. Things which make you act a certain way in your family	115. Of all the family stories you've been told, which has had the greatest influence on the way you run your family now?

Read statement to respondent and have him/her fill it out.

1 **16. List the ages of the children in this house and describe the responsibilities and/or chores that are expected of each:**

AGE	SEX	RESPONSIBILITIES/CHORES

I	FORM P	
If non-parent adult, check here________ For non-parent respondent question applies to child/children in the house. Check here_____and OMIT next 2 questions if all children are of same sex	117. What are the most important things you teach your child/children?	(__ __)
Is there anything special that children should be taught?		
For non-parent adult "what is the most important thing to teach the boys in the house?"	118. What is the most important thing to teach your sons?	(__ __)
Is there any special thing that daughters should be taught?		
For non-parent adult question refers to the girls in the house.	119. What is the most important thing to teach your daughters?	(__ __)

120. Of the following items, which three are the most important things for your...

		(1) Children, in general	(2) Sons especially	(3) Daughters especially	
120.1	Curiosity				(__ __)
120.2	Pride				(__ __)
120.3	Respect for elders				(__ __)
120.4	Self Defense				(__ __)
120.5	Love				(__ __)
120.6	Discipline				(__ __)
120.7	Respect for themselves				(__ __)
120.8	Humility				(__ __)
120.9	Obedience				(__ __)
120.10	Kindness				(__ __)
120.11	Aggressiveness				(__ __)
120.12	Loyalty				(__ __)
120.13	Honesty				(__ __)
120.14	Protection (for family)				(__ __)

If only one child in family, check here ______ and OMIT.

121. What kinds of things do your older children teach the younger children? (__ __)

122. What kinds of things do relatives outside of your household teach your child/children? (__ __)

FORM P

123. During your early home life, who did you primarily live with?

Grandmother	_____	(__ __)
Grandfather	_____	(__ __)
Mother	_____	(__ __)
Father	_____	(__ __)
Sister	_____	(__ __)
Brother	_____	(__ __)
Other (Specify)	_____	(__ __)

If respondent does not respond or is vague, ask about the relatives checked above.

124. What was living with them like?

I

FORM P

125. During your early home life, describe how were...

Should find out how items were handled and who did it.

125.1 Money problems handled? (__ __)

125.2 Housework performed? (__ __)

125.3 Education of children handled? (__ __)

125.4 Religious activities handled? (__ __)

125.5 Recreational activities handled? (__ __)

INTERVIEW SCHEDULE

SECTION II

IFPAS:

FORM P

201.1 Do you have any children who are living outside of your present home?

Yes ____ No ____ (__ __)

If yes, 201.2 How many? ______ 201.3 How old? _________ (__ __)

201.4 Where are they? (__ __)

For children under 18, ask: 201.5 Why are they living away from home? (__ __)

If never married, separated, or divorced, check here ______ and **OMIT**.

202.1 Do you have children by someone other than your present husband/wife?

Yes ____ No ____ (__ __)

If yes, 202.2 How many? ______ 202.3 With whom are they living? (__ __)

202.4 Where are they living? (__ __)

202.5 Why are they living away? (__ __)

Interpersonal Relations Question	OMIT IF RESPONDENT HAS ONLY ONE SET OF CHILDREN."	
Look at how they get along with each other.	203. What type of relationship do you have with your child/children by a former union?	(__ __)
	204. What type of relationship does your spouse have with your child/children by a former union?	(__ __)
	205. What type of relationship do your children have with your children from a former union?	(__ __)

206 EXTENDED-FAMILY GRID ADMINISTERED HERE

Westside Community Mental Health Center, Inc.
Black Family Research Project
Extended Family Grid
Form P

Date: ______________________

Beginning Time: ______________________

Ending Time: ______________________

YOUR AND YOUR SPOUSE'S IMMEDIATE FAMILY

FORM P (3a) II

EXTENDED FAMILY GRID

(Y=Yours/S=Spouse's)

		Mother	Father	Sister (full/half)	Sister's husband (Brother-in-law)	Sister's children (nieces/nephews)	Brother (full/half)	Brother's wife (sister-in-law)	Brother's children (nieces/nephews)	Son	Son's Wife (daughter-in-law)	Son's children (grandchildren)	Daughter	Daughter's husband (Son-in-law)	Daughter's children (grandchildren)	Step-children
How many are living?	Y															
	S															
How many live in your household? NONE_______	Y															
	S															
How many have ever lived in your houshold? NONE_____	Y															
	S															
Which have you ever lived with at any time?	Y															
	S															
How many live in the same neighborhood? (*A) NONE_______	Y															
	S															
How many live in the same city? (*B) NONE _______	Y															
	S															
How many live in another part of the country? NONE______ (N=North, S=South, E=East, W=West)	Y															
	S															
Are you named after any of these relatives? If NO, check here ____	Y															
	S															

YOUR AND YOUR SPOUSE'S IMMEDIATE FAMILY

FORM P (3b) II

EXTENDED FAMILY GRID

YOUR AND YOUR SPOUSE'S IMMEDIATE FAMILY

	Mother	Father	Sister (full/half)	Sister's husband (Brother-in-law)	Sister's children (nieces/nephews)	Brother (full/half)	Brother's wife (sister-in-law)	Brother's children (nieces/nephews)	Son	Son's Wife (daughter-in-law)	Son's children (grandchildren)	Daughter	Daughter's husband (Son-in-law)	Daughter's children (grandchildren)	Step-children
Are any of your children named after any of these relatives?	Y														
If NO, check here _____	S														
Does your husband/wife in any way remind you of any of these relatives?	Y														
	S														
If NO, check here_____ If yes, HOW?															
Do you remind your spouse of any of these relatives?	Y														
	S														
If NO, check here_____ If yes, HOW?															
Do any of your children "take after" any of these relatives?															
If NO, check here _____ If yes, HOW?															
Of these relatives, who is considered the "head of the clan"?															
Respondent:_________ Don't know _____ Why is this so?															

YOUR AND YOUR SPOUSE'S IMMEDIATE FAMILY

YOUR AND YOUR SPOUSE'S IMMEDIATE FAMILY

FORM P (3c) II

EXTENDED FAMILY GRID

		Mother	Father	Sister (full/half)	Sister's husband (Brother-in-law)	Sister's children (nieces/nephews)	Brother (full/half)	Brother's wife (sister-in-law)	Brother's children (nieces/nephews)	Son	Son's Wife (daughter-in-law)	Son's children (grandchildren)	Daughter	Daughter's husband (Son-in-law)	Daughter's children (grandchildren)	Step-children
When this person dies, who would become the "head of the clan"? Respondent:________ Don't Know________	Y															
	S															
Is the oldest living person in your family the "head of the clan"? If YES, check here ____ If NO, who is?	Y															
	S															
Who is the family historian (who knows the most about the family and its history?_	Y															
	S															
How often are you in contact or socialize with any of these relatives? (D=Daily, W=Weekly, M=Monthly, Y=Yearly, O=Ocassionally, N=Never)	Y															
	S															

YOUR AND YOUR SPOUSE'S IMMEDIATE FAMILY

MOTHER'S AND FATHER'S SIDE OF FAMILY

FORM P (3d) II

EXTENDED FAMILY GRID

		Great Grandmother (Mother/Father's ")	Great Grandfather (Mother/Father's ")	Grandmother (Mother/Father's Mother)	Great Uncle (Grandmother's brother)	Great Aunt (Grandmother's sister)	Grandfather (Mother/Father's Father)	Great Uncle (Grandfather's brother)	Great Aunt (Grandfather's sister)	Brother of Mother/Father (your uncle)	Mother/Father Brother's wife (your aunt)	Uncle's children (your cousins)	Sister of Mother/Father (your aunt)	Mother/Father's Sister's husband (uncle)	Their children (cousins)
How many do you have?	M	▨	▨	▨											
	F	▨	▨	▨											
How many are living?	M														
	F														
How many live in your household? None ____	M														
	F														
How many have ever lived in your household? None ____	M														
	F														
Which have you ever lived with? None ____	M														
	F														
How many live in the same neighborhood? (*A) None ____	M														
	F														
How many live in the same city? (*B) None ____	M														
	F														
How many live in another part of the country? (N=North, S=South, E=East, W=West) None ____	M														
	F														
Are you named after any of these relatives? If NO, check here ____	M														
	F														

MOTHER'S AND FATHER'S SIDE OF FAMILY

FORM P (3f) II

EXTENDED FAMILY GRID

MOTHER'S AND FATHER'S SIDE OF FAMILY

		Great Grandmother (Mother/Father's ")	Great Grandfather (Mother/Father's ")	Grandmother (Mother/Father's Mother)	Great Uncle (Grandmother's brother)	Great Aunt (Grandmother's sister)	Grandfather (Mother/Father's Father)	Great Uncle (Grandfather's brother)	Great Aunt (Grandfather's sister)	Brother of Mother/Father (your uncle)	Mother/Father Brother's Wife (your aunt)	Uncle's children (your cousins)	Sister of Mother/Father (your aunt)	Mother/Father's Sister's husband (uncle)	Their children (cousins)
When this person dies. who would become the "head of the clan"?	M														
	F														
Why? Respondent________ Don't know________															
Who is in contact with most of the family? Don't know___	M														
Respondent:	F														
Who is the family historian (who knows most about the family and its history)?	M														
	F														
Respondent:________ Don't know________															

MOTHER'S AND FATHER'S SIDE OF FAMILY

MOTHER'S AND FATHER'S SIDE OF FAMILY

FORM P (3e) II

EXTENDED FAMILY GRID

		Great Grandmother (Mother/Father's ")	Great Grandfather (Mother/Father's ")	Grandmother (Mother/Father's Mother)	Great Uncle (Grandmother's brother)	Great Aunt (Grandmother's sister)	Grandfather (Mother/Father's Father)	Great Uncle (Grandfather's brother)	Great Aunt (Grandfather's sister)	Brother of Mother/Father (your uncle)	Mother/Father Brother's wife (your aunt)	Uncle's children (your cousins)	Sister of Mother/Father (your aunt)	Mother/Father's Sister's husband (uncle)	Their children (cousins)
Are any of your children named after these relatives?	M														
If NO, check here ______	F														
Does your husband/wife in any way remind you of any of these relatives?	M														
	F														
If NO, check here ______ If Yes, HOW?															
Do your children "take after" any of these relatives?	M														
	F														
If NO, check here _____ If Yes, HOW?															
How often are you in contact or socialize with any of these relatives?	M														
(D=daily, W=Weekly, M=Monthly, Y= yearly, O=Ocassionally, N= Never)	F														
Of these relatives, who is considered the "head of the clan"?	M														
	F														
Why? Respondent ________ Don't know ________															
Who is the oldest living person in the family?	M														
Don't know ______	F														

MOTHER'S AND FATHER'S SIDE OF FAMILY

People who are not "blood" family, i.e., home-boy, home-girl, old man, old lady, etc.

207.1 Do you have non-related members (friends, associates, etc.) living in your household?

Yes ____ No ____ (__ __)

(__ __)

If yes, 207.2 who are they?

208.1 At any previous time, have non-related members (friends, associates, etc.) ever lived with you?

Yes ____ No ____ (__ __)

If yes, 208.2 Who are they? (__ __)

They call you by family titles, such as mamma, Nanny Jones, etc.

209.1 Are you considered by anyone not related to you as a member of their family?

Yes ____ No ____ (__ __)

If yes,

209.2 Why do they consider you family? (__ __)

Historical event which lead to the relationship.

209.3 How did they come to see you as family? (__ __)

210.1 Are there any people who are not related to you by blood or marriage whom you consider family?

Yes ____ No ____ (__ __)

210.2 How did you come to see them as family? (__ __)

210.3 Why do you consider them family? (__ __)

ON YOUR MOTHER'S SIDE OF THE FAMILY

About their lives, the way they lived or what they were like.	211. What do you know about....	
	211.1 Your mother?	(__ __)
Grandmother on mother's side:	211.2 Your mother's mother?	(__ __)
Grandfather on mother's side:	211.3 Your mother's father?	(__ __)
Great-grandmother on your mother's side:	211.4 Your mother's grandmother?	(__ __)
Great grandfather on your mother's side:	211.5 Your mother's grandfather?	(__ __)

ON YOUR FATHER'S SIDE OF THE FAMILY

About their lives, the way they lived or what they were like.	212. What do you know about...	
	212.1 Your father?	(__ __)
Grandmother on father's side:	212.2 Your father's mother?	(__ __)
Grandfather on father's side:	212.3 Your father's father?	(__ __)
Great-grandmother on your father's side:	212.4 Your father's grandmother?	(__ __)
Great-grandfather on your father's side:	212.5 Your father's grandfather?	(__ __)

INTERVIEW SCHEDULE

SECTION III

IFPAS: ____________

III

FORM P

How they get along or how he/she felt about them:

If single parents, check here ______ and OMIT.

30 1. In general, how would you describe the relationship your husband/wife has with your relatives? (__ __)

30 2. In general, how would you describe the relationship your child/children have with your relatives? (__ __)

How you get along or how you feel about them.

If single prents, check here ______ and OMIT.

If divorced or separated, check here __ and ask how did you use to get along.

303. How would you describe the relationship you have with your husband/wife's relatives? (__ __)

304. How would you describe the relationship your child/children have with your husband/wife's relatives? (__ __)

305. Would you say that the relationship between...

	Very close	Close	Respectful but not close	Distant	No relationship	
305.1 you and your husband/wife's relatives was	( )	( )	( )	( )	( )	(__ __)
305.2 your child/children and your husband/wife's relatives was	( )	( )	( )	( )	( )	(__ __)
305.3 your husband/wife and your relatives was	( )	( )	( )	( )	( )	(__ __)
305.4 your child/children and your relatives was	( )	( )	( )	( )	( )	(__ __)

While respondent completes semantic differential, you should complete "physical environment" observational check list.

306. SEMANTIC DIFFERENTIAL ADMINISTERED AT THIS POINT

Black Family Research Project
Semantic Differential
For
Interpersonal Relations
FORM P

IFPAS: ____________

Date: ____________________

Beginning Time: ____________________

Ending Time: ____________________

FORM P

INSTRUCTIONS FOR SEMANTIC DIFFERENTIAL

On the next page is a series of scales which we would like to use in measuring the way you see members of your family.

Please place a check mark (✓) on the line which best describes the way you "see" the person listed at the top of the page. For example:

MY FRIEND

	Extremely	Very	Slightly	Neither	Slightly	Very	Extremely	
Generous	_____	_____	_____	_____	_____	_____	_____	Stingy

If you think you friend is more "generous" than "stingy", you would place your check mark close to the left or "generous" scale. If you have no opinion, believe that your friend is neither generous or stingy or that the adjectives don't apply to your friend, you would place your check mark in the center or middle of the scale. If you think your friend is more "stingy" than "generous", place your check mark to the right.

MY FRIEND

	Extremely	Very	Slightly	Neither	Slightly	Very	Extremely	
Ugly	_____	_____	_____	_____	_____	_____	_____	Nice looking

If you think "your friend" is extremely nice looking, where would you place the check?

MY FRIEND

	Extremely	Very	Slightly	Neither	Slightly	Very	Extremely	
Strong	_____	_____	_____	_____	_____	_____	_____	Weak

If you think "your friend" is neither strong or weak, where would you place the check?

Place one checkmark on each series of scales, do not omit any. Work quickly, do not spend a lot of time on any one item or refer back to how you checked similar items.

My Son is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Fragmented	___	___	___	___	___	___	___	Cohesive	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Undependable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Uncooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Spiritual	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Unpredictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Disrespectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _

My Wife is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Pleasant	____	____	____	____	____	____	____	Unpleasant	(_ _
Deep	____	____	____	____	____	____	____	Shallow	(_ _
Disloyal	____	____	____	____	____	____	____	Loyal	(_ _
Distrusting	____	____	____	____	____	____	____	Trusting	(_ _
Close	____	____	____	____	____	____	____	Detached	(_ _
Respectful	____	____	____	____	____	____	____	Disrespectful	(_ _
Tolerant	____	____	____	____	____	____	____	Intolerant	(_ _
Happy	____	____	____	____	____	____	____	Sad	(_ _
Holy	____	____	____	____	____	____	____	Unholy	(_ _
Flexible	____	____	____	____	____	____	____	Inflexible	(_ _
Predictable	____	____	____	____	____	____	____	Unpredictable	(_ _)
Unprotective	____	____	____	____	____	____	____	Protective	(_ _)
Secretive	____	____	____	____	____	____	____	Open	(_ _)
Fragmented	____	____	____	____	____	____	____	Cohesive	(_ _)
Kind	____	____	____	____	____	____	____	Cruel	(_ _)
Disagreeable	____	____	____	____	____	____	____	Agreeable	(_ _)
Dependable	____	____	____	____	____	____	____	Undependable	(_ _)
Unsupportive	____	____	____	____	____	____	____	Supportive	(_ _)
Strict	____	____	____	____	____	____	____	Not Strict	(_ _)
Honest	____	____	____	____	____	____	____	Dishonest	(_ _)
Unstable	____	____	____	____	____	____	____	Stable	(_ _)
Spiritual	____	____	____	____	____	____	____	Not Spiritual	(_ _)
Cooperative	____	____	____	____	____	____	____	Uncooperative	(_ _)
Religious	____	____	____	____	____	____	____	Not Religious	(_ _)
Unrelaxed	____	____	____	____	____	____	____	Relaxed	(_ _)
Peaceful	____	____	____	____	____	____	____	Hostile	(_ _)
Caring	____	____	____	____	____	____	____	Not Caring	(_ _)

My Husband is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Un-Predictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	(_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Dis-Respectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _
Untogether	___	___	___	___	___	___	___	Together	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable X	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Independable	(_ _
Unsupportive X	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Un-Cooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Religious	(_ _
Rigid Unrelaxed X	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _

My Daughter is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Caring	____	____	____	____	____	____	____	Not Caring	(_ _
Peaceful	____	____	____	____	____	____	____	Hostile	(_ _
Unrelaxed	____	____	____	____	____	____	____	Relaxed	(_ _
Religious	____	____	____	____	____	____	____	Not Religious	(_ _
Cooperative	____	____	____	____	____	____	____	Uncooperative	(_ _
Spiritual	____	____	____	____	____	____	____	Not Spiritual	(_ _
Unstable	____	____	____	____	____	____	____	Stable	(_ _
Honest	____	____	____	____	____	____	____	Dishonest	(_ _
Strict	____	____	____	____	____	____	____	Not Strict	(_ _
Unsupportive	____	____	____	____	____	____	____	Supportive	(_ _
Dependable	____	____	____	____	____	____	____	Undependable	(_ _
Disagreeable	____	____	____	____	____	____	____	Agreeable	(_ _
Kind	____	____	____	____	____	____	____	Cruel	(_ _
Fragmented	____	____	____	____	____	____	____	Cohesive	(_ _
Pleasant	____	____	____	____	____	____	____	Unpleasant	(_ _
Deep	____	____	____	____	____	____	____	Shallow	(_ _
Disloyal	____	____	____	____	____	____	____	Loyal	(_ _
Distrusting	____	____	____	____	____	____	____	Trusting	(_ _)
Close	____	____	____	____	____	____	____	Detached	(_ _)
Respectful	____	____	____	____	____	____	____	Disrespectful	(_ _)
Tolerant	____	____	____	____	____	____	____	Intolerant	(_ _)
Happy	____	____	____	____	____	____	____	Sad	(_ _)
Holy	____	____	____	____	____	____	____	Unholy	(_ _)
Flexible	____	____	____	____	____	____	____	Inflexible	(_ _)
Predictable	____	____	____	____	____	____	____	Unpredictable	(_ _)
Unprotective	____	____	____	____	____	____	____	Protective	(_ _)
Secretive	____	____	____	____	____	____	____	Open	(_ _)

I am...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Un-Predictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	(_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Dis-Respectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _
Untogether	___	___	___	___	___	___	___	Together	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Independable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Un-Cooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Religious	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _

My ____________ is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Pleasant	____	____	____	____	____	____	____	Unpleasant	(_ _
Deep	____	____	____	____	____	____	____	Shallow	(_ _
Disloyal	____	____	____	____	____	____	____	Loyal	(_ _
Distrusting	____	____	____	____	____	____	____	Trusting	(_ _
Close	____	____	____	____	____	____	____	Detached	(_ _
Respectful	____	____	____	____	____	____	____	Disrespectful	(_ _
Tolerant	____	____	____	____	____	____	____	Intolerant	(_ _
Happy	____	____	____	____	____	____	____	Sad	(_ _
Holy	____	____	____	____	____	____	____	Unholy	(_ _
Flexible	____	____	____	____	____	____	____	Inflexible	(_ _
Predictable	____	____	____	____	____	____	____	Unpredictable	(_ _)
Unprotective	____	____	____	____	____	____	____	Protective	(_ _
Secretive	____	____	____	____	____	____	____	Open	(_ _
Fragmented	____	____	____	____	____	____	____	Cohesive	(_ _)
Kind	____	____	____	____	____	____	____	Cruel	(_ _)
Disagreeable	____	____	____	____	____	____	____	Agreeable	(_ _)
Dependable	____	____	____	____	____	____	____	Undependable	(_ _)
Unsupportive	____	____	____	____	____	____	____	Supportive	(_ _)
Strict	____	____	____	____	____	____	____	Not Strict	(_ _)
Honest	____	____	____	____	____	____	____	Dishonest	(_ _)
Unstable	____	____	____	____	____	____	____	Stable	(_ _)
Spiritual	____	____	____	____	____	____	____	Not Spiritual	(_ _)
Cooperative	____	____	____	____	____	____	____	Uncooperative	(_ _)
Religious	____	____	____	____	____	____	____	Not Religious	(_ _)
Unrelaxed	____	____	____	____	____	____	____	Relaxed	(_ _)
Peaceful	____	____	____	____	____	____	____	Hostile	(_ _)
Caring	____	____	____	____	____	____	____	Not Caring	(_ _)

On the next page is a series of scales which we would like to use in measuring the way members within your family related to each other. Your job is to place a checkmark ("X") on the line closest to the adjective which best describes your relationship with the person listed above. You should place only one "X" for each adjective pair.

The relationship I have with my husband is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
ragmented	___	___	___	___	___	___	___	Cohesive	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Undependable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Uncooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Spiritual	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Unpredictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Disrespectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _

The relationship I have with my Wife is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Caring	____	____	____	____	____	____	____	Not Caring	(_ _
Peaceful	____	____	____	____	____	____	____	Hostile	(_ _
Unrelaxed	____	____	____	____	____	____	____	Relaxed	(_ _
Religious	____	____	____	____	____	____	____	Not Religious	(_ _
Cooperative	____	____	____	____	____	____	____	Uncooperative	(_ _
Spiritual	____	____	____	____	____	____	____	Not Spiritual	(_ _
Unstable	____	____	____	____	____	____	____	Stable	(_ _
Honest	____	____	____	____	____	____	____	Dishonest	(_ _
Strict	____	____	____	____	____	____	____	Not Strict	(_ _
Unsupportive	____	____	____	____	____	____	____	Supportive	(_ _
Dependable	____	____	____	____	____	____	____	Undependable	(_ _
Disagreeable	____	____	____	____	____	____	____	Agreeable	(_ _
Kind	____	____	____	____	____	____	____	Cruel	(_ _
Fragmented	____	____	____	____	____	____	____	Cohesive	(_ _
Pleasant	____	____	____	____	____	____	____	Unpleasant	(_ _
Deep	____	____	____	____	____	____	____	Shallow	(_ _
Disloyal	____	____	____	____	____	____	____	Loyal	(_ _
Distrusting	____	____	____	____	____	____	____	Trusting	(_ _)
Close	____	____	____	____	____	____	____	Detached	(_ _)
Respectful	____	____	____	____	____	____	____	Disrespectful	(_ _)
Tolerant	____	____	____	____	____	____	____	Intolerant	(_ _)
Happy	____	____	____	____	____	____	____	Sad	(_ _)
Holy	____	____	____	____	____	____	____	Unholy	(_ _)
Flexible	____	____	____	____	____	____	____	Inflexible	(_ _)
Predictable	____	____	____	____	____	____	____	Unpredictable	(_ _)
Unprotective	____	____	____	____	____	____	____	Protective	(_ _)
Secretive	____	____	____	____	____	____	____	Open	(_ _)

The relationship I have with my Son is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Un-Predictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	(_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Dis-Respectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _
Untogether	___	___	___	___	___	___	___	Together	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Independable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Un-Cooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Religious	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _

The relationship I have with my Daughter is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Respectful	___	___	___	___	___	___	___	Disrespectful	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Holy	___	___	___	___	___	___	___	Unholy	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Predictable	___	___	___	___	___	___	___	Unpredictable	(_ _)
Unprotective	___	___	___	___	___	___	___	Protective	(_ _)
Secretive	___	___	___	___	___	___	___	Open	(_ _)
Fragmented	___	___	___	___	___	___	___	Cohesive	(_ _)
Kind	___	___	___	___	___	___	___	Cruel	(_ _)
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _)
Dependable	___	___	___	___	___	___	___	Undependable	(_ _)
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _)
Strict	___	___	___	___	___	___	___	Not Strict	(_ _)
Honest	___	___	___	___	___	___	___	Dishonest	(_ _)
Unstable	___	___	___	___	___	___	___	Stable	(_ _)
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _)
Cooperative	___	___	___	___	___	___	___	Uncooperative	(_ _)
Religious	___	___	___	___	___	___	___	Not Religious	(_ _)
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _)
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _)
Caring	___	___	___	___	___	___	___	Not Caring	(_ _)

Prepare respondent for more personal questions about their private opinions.

307. **How would you feel about your husband/wife "playing around" on the side?** (__ __)

307.1 **Why?**

308. **What about having a "serious involvement" with somebody else?** (__ __)

308.1 **Why?**

309. **How would you feel about "playing around" on the side?** (__ __)

309.1 **Why?**

310. **What about having a "serious involvement with somebody else?** (__ __)

310.1 **Why?**

List each thing the respondent says.

If not clear, determine if "family" activity (indicate with asterisk) or "singular" activity.

313 What kinds of things do you do for fun?

__________ __________

__________ __________

__________ __________

__________ __________

__________ __________

Read each of the listed things and record the actual number of times to the right of each item.

314 During the last month, how often have you...

If not on their self-generated list, ask...

315 How often do you watch television? __________ (__ __)

316 How often do you go to the movies? __________ (__ __)

317 Do you subscribe to any newspapers?

Yes_____ No _____ (__ __)

If yes, 317.1 List the name(s) __________ __________ __________

__________ __________ __________

318 Do you subscribe to any magazines?

Yes _____ No _____ (__ __)

If yes, 318.1 List the name(s) __________ __________ __________

__________ __________ __________

319 What are your favorite television programs?

____

____

____

____

320 What is the name of the best motion picture movie you've seen recently?

____

311. In most families, there are people who, because of personal attributes or qualities, play special roles. In terms of your relatives (including yourself) and how you all relate, who is the person who usually...

	ROLE	SEX	AGE	RELATION	HOW DOES THE FAMILY ACT TOWARD THEM?	
311.1	A. Smooths out difficulties between family members (mediator)					(__ __)
311.2	B. Sets up activities that bring family members together (convenor)					(__ __)
311.3	C. Is asked for advice or has problem discussed with them (wisdom)					(__ __)
311.4	D. Tells everybody's business to everyone else in family (gossip)					(__ __)
311.5	E. Keeps to themselves, keeps their distance from family (loner)					(__ __)
311.6	F. Is moody and sulks off by themselves (sulker)					(__ __)
311.7	G. Is critical (never satisfied) of everything that happens (critic)					(__ __)
311.8	H. Seen as the family drunk (drunk)					(__ __)
311.9	I. Very stingy (miser)					(__ __)
311.10	J. Kisses on everybody (kisser)					(__ __)
311.11	K. Very emotional and is usually found crying somewhere (cryer)					(__ __)
311.12	L. Showing off and acting the clown (clown)					(__ __)

	ROLE	SEX	AGE	RELATION	HOW DOES THE FAMILY ACT TOWARD THEM?	
311.13	M. Takes over the discussion and explains everything (explainer)					(__ __)
311.14	N. Judges everybody else and tells what should be doing (conscience)					(__ __)
311.15	O. Knows all the home remedies and how to cure folks (healer)					(__ __)
311.16	P. Preaches to everybody about how bad they are (preacher)					(__ __)
311.17	Q. Instigates or gets people to arguing and fighting (instigator)					(__ __)
311.18	R. Entertains everybody by telling stories (storyteller)					(__ __)
311.19	S. Interprets dreams and mystical (spirit) stuff (mystic)					(__ __)
311.20	T. Other special roles (Specify)					(__ __)

312. Who is the person in your family gatherings who usually...

	ROLE	SEX	AGE	RELATION	HOW DOES THE FAMILY ACT TOWARD THEM?	
312.1	A. Supervises the younger children?					(__ __)
312.2	B. Supervises the kitchen and meal serving?					(__ __)
312.3	C. Carves the turkey, meats, etc.?					(__ __)
312.4	D. Is annoyed and upset by all the noise and confusion?					(__ __)
312.5	E. Says the family prayer or grace?					(__ __)
312.6	F. Clowns and keeps everybody laughing?					(__ __)
312.7	G. Is always holding some baby somewhere?					(__ __)
312.8	H. Does all the signifying?					(__ __)
312.9	I. Makes the toast (salute)?					(__ __)
312.10	J. Always has some excuse for not showing up?					(__ __)
312.11	K. Other (Specify)					(__ __)

INTERVIEW SCHEDULE

SECTION IV

IFPAS: ____________

Based on the way you behave, act, or talk, e.g., fairness, lazy, smart, the Judge.

401. Are you "known" in your family for any personal characteristics or special qualities? (__ __)

402. Do you have a nickname?

Yes _____ No _____ Name:______________________________ (__ __)

If yes, 402.1 Who gave it to you? (__ __)

402.2 What does it mean?

403. Do the members of your family refer to you by that name?

Yes _____ No _____ (__ __)

404. Of your relatives, who most often...

	IN YOUR HOUSEHOLD	WHO?	WHAT FOR?	HOW?	
404.1	Tells the children when they're good?				(__ __)
404.2	Punishes the children?				(__ __)
	OUTSIDE YOUR HOUSEHOLD	WHO?	WHAT FOR?	HOW?	
404.3	Tells the children when they're good?				(__ __)
404.4	Punishes the children?				(__ __)

Read question, Explain code and have respondent code individual items.

405. In general, which of these things do you do...?

(Responses: S = Sometimes, M = Most of the time,
H = Hardly ever, N = Never)

	ITEMS	In your own Home	For and/or with relatives	
405.1	teach children manners (B)			(__ __)
405.2	sit up with sick relatives (F)			(__ __)
405.3	sweep/wash front steps (E)			(__ __)
405.4	read stories to children (B)			(__ __)
405.5	earn money (A)			(__ __)
405.6	stay home with children (B)			(__ __)
405.7	pay bills (A)			(__ __)
405.8	give advice (F)			(__ __)
405.9	help children with homework (B)			(__ __)
405.10	wash dishes (F)			(__ __)
405.11	settle family arguments (F)			(__ __)
405.12	dress children (B)			(__ __)
405.13	teach children about sex (B)			(__ __)
405.14	plan family activities (C)			(__ __)
405.15	attend church (D)			(__ __)

FORM P

	ITEMS	In your own Home	For and/or with relatives	
405.16	make up beds (E)			(___ ___)
405.17	teaches values (right/wrong) (F)			(___ ___)
405.18	teaches children self-help skills (e.g., tie shoes) (B)			(___ ___)
405.19	make household repairs (E)			(___ ___)
405.20	do the banking (A)			(___ ___)
405.21	play sports (C)			(___ ___)
405.22	listen to problems (F)			(___ ___)
405.23	put out the trash (E)			(___ ___)
405.24	give parties (C)			(___ ___)
405.25	teach prayers (D)			(___ ___)
405.26	make the budget (A)			(___ ___)
405.27	say grace (D)			(___ ___)
405.28	take care of sick children (B)			(___ ___)
405.29	locks up the house (E)			(___ ___)
405.30	have prayer meetings (D)			(___ ___)
405.31	cuts the grass (E)			(___ ___)
405.32	distributes allowances (A)			(___ ___)

	ITEMS	In your own Home	For and/or with relatives	
405.33	disciplines the children (B)			(__ __)
405.34	have backyard bar-b-que (C)			(__ __)
405.35	buy clothes (E)			(__ __)
405.36	visit children's school (B)			(__ __)
405.37	cook food (E)			(__ __)
405.38	play with children (B)			(__ __)
405.39	clean house (E)			(__ __)
405.40	feed children (B)			(__ __)
405.41	other things (Specify)			(__ __)

Interviewer and respondent should fill out this section together.

	406. Who in your household...	Participates in	Primarily is responsible for	
406.1	financial support?			(__ __)
406.2	taking care of the children?			(__ __)
406.3	recreational activities?			(__ __)
406.4	educational activities?			(__ __)
406.5	religious activities?			(__ __)
406.6	helping with personal problems? (emotional support)			(__ __)

407. What relatives outside of your household help your family with...?

		WHICH SIDE OF FAMILY?			
		WHO?	HUSBAND'S	WIFE'S	
407.1	financial support				(__ __)
407.2	child care				(__ __)
407.3	recreational activities				(__ __)
407.4	educational activities				(__ __)
407.5	religious activities				(__ __)
407.6	emotional support				(__ __)
407.7	household work				(__ __)

408. In terms of decisions about...

Influential should be seen as "who is listened to the most?

		WHO IS INVOLVED?	WHO IS MOST INFLUENTIAL?	WHO MAKES FINAL DECISIONS?	
408.1	Money				(__ __)
408.2	Housekeeping				(__ __)
408.3	Children				(__ __)
408.4	Household behavior				(__ __)
408.5	Politics				(__ __)
408.6	Recreation				(__ __)

		WHO IS INVOLVED?	WHO IS MOST INFLUENTIAL?	WHO MAKES FINAL DECISIONS?	
408.7	Education				(__ __)
408.8	Religion				(__ __)
408.9	Employment				(__ __)

Alternatives for "society" --this country the system, the White man.

409. What is it about this "society" which makes it easy for your family to make it? (__ __)

What does this society (system Whitey) do that makes it hard?

410. Why is it hard for your family to make it? (__ __)

411. Is there anything we haven't discussed about your family that you think is important? (__ __)

#306

Black Family Research Project
Semantic Differential
For
Interpersonal Relations
FORM P

IFPAS: _ _ _ _ _ _ _ _

Date:____________________

Beginning Time:____________________

Ending Time:____________________

FORM F

INSTRUCTIONS FOR SEMANTIC DIFFERENTIAL

On the next page is a series of scales which we would like to use in measuring the way you see members of your family.

Please place a check mark (✓) on the line which best describes the way you "see" the person listed at the top of the page. For example:

MY FRIEND

	Extremely	Very	Slightly	Neither	Slightly	Very	Extremely	
Generous	_____	_____	_____	_____	_____	_____	_____	Stingy

If you think you friend is more "generous" than "stingy", you would place your check mark close to the left or "generous" scale. If you have no opinion, believe that your friend is neither generous or stingy or that the adjectives don't apply to your friend, you would place your check mark in the center or middle of the scale. If you think your friend is more "stingy" than "generous", place your check mark to the right.

MY FRIEND

	Extremely	Very	Slightly	Neither	Slightly	Very	Extremely	
Ugly	_____	_____	_____	_____	_____	_____	_____	Nice looking

If you think "your friend" is extremely nice looking, where would you place the check?

MY FRIEND

	Extremely	Very	Slightly	Neither	Slightly	Very	Extremely	
Strong	_____	_____	_____	_____	_____	_____	_____	Weak

If you think "your friend" is neither strong or weak, where would you place the check?

Place one checkmark on each series of scales, do not omit any. Work quickly, do not spend a lot of time on any one item or refer back to how you checked similar items.

Westside Community Mental Health Center, Inc.
Black Family Research Project
Interview Schedule
Form C

Date:____________________

Beginning Time:____________________

Ending Time:____________________

INTERVIEW SCHEDULE

SECTION I

IFPAS: ______________

FORM C

101.1 Were you ever told stories about your family?

Yes ____ No _____ (__ __)

If yes, 101.2 Who told you the stories?

	SIDE OF FAMILY	
WHO?	Mother's	Father's

(-)

Record verbatim on tape. 101.3 Could you repeat your favorite story?

(

(- -)

If children list household chores, probe for additional responsibilities

102. What kinds of things do you have to do at home?

______________________ ______________________

______________________ ______________________

______________________ ______________________

______________________ ______________________

______________________ ______________________

(_ _)

If an only child, ask if he does these things for younger children.

103. Do you do any of these other things?

	Task	IN YOUR OWN HOME	FOR AND/OR WITH RELATIVES	
103.1	take care of younger children			(_ _)
(For younger children) 103.2	Tell them stories			(_ _)
103.3	Help with homework			(_ _)
103.4	Read to them			(_ _)
103.5	Dress them			(_ _)
103.6	Punish them			(_ _)
103.7	Feed them			(_ _)
103.8	Play with them			(_ _)
(In general) 103.9	Sweep/wash front steps			(_ _)
103.10	Make money			(_ _)
103.11	Pay bills			(_ _)

FORM C

Task	IN YOUR OWN HOME	FOR AND/OR WITH RELATIVES	
103.12 Wash dishes			(__ __)
103.13 Settle family arguments			(__ __)
103.14 Plan things for family to do			(__ __)
103.15 Go to church			(__ __)
103.16 Make up beds			(__ __)
103.17 Fix things around the house			(__ __)
103.18 Play sports			(__ __)
103.19 Put out the trash			(__ __)
103.20 Teach prayers			(__ __)
103.21 Decide how much money to spend on things			(__ __)
103.22 Say grace			(__ __)
103.23 Lock up the house			(__ __)
103.24 Cut grass			(__ __)
103.25 Buy clothes			(__ __)
103.26 Clean house			(__ __)
103.27 Practice Music			(__ __)
103.28 Anything else			(__ __)

Give to 9-18 year olds only

	Task	IN YOUR OWN HOME	FOR AND/OR WITH RELATIVES	
103.29	Teach children manners			(__ __)
103.30	Sit up with sick relatives			(__ __)
103.31	Put money in the Bank			(__ __)
103.32	Listen to problems			(__ __)
103.33	Give parties			(__ __)
103.34	Decide how much money to spend on things			(__ __)
103.35	Take care of sick children			(__ __)
103.36	Give spending money			(__ __)
103.37	Visit children's school			(__ __)
103.38	Cook food			(__ __)

Do you get ~~in~~ trouble for...

104. What kinds of things are you not allowed to do at home? (__ __)

If mother is absent, check here____ and refer to mothering person. If no mothering person, OMIT.

What do you see her doing around the house---
-in the morning
-at night
-when you get home from school?

105. What are some of the things your mother does at home? (__ __)

Use same directions as about--apply to FATHER or FATHERING person.

106. What are some of the things your father does at home? (__ __)

If an only child or no brothers, check here____ and OMIT. What do you see them doing around the house, how do they behave?

107. What are some of the things your brother(s) does at home?

(__ __)

If an only child or no sisters, check here____ and OMIT. What do you see them doing around the house, how do they behave?

108. What are some of the things your sister(s) does at home?

(__ __)

FORM C

109. Do you have people who are not family (friends, associates, etc.) living in your household?

Yes ____ No ____ (__ __)

If yes, 109.1 Who are they? (__ __)

110. Do you remember having people who are not family (friends, associates, etc.) ever living with you?

Yes ____ No ____ (__ __)

If yes, 110.1 Who are/were they? (__ __)

111. Do you have any "play" brothers, sisters, cousins, etc.?

Yes _____ No _____ (__ __)

If yes, 111.1 Why are they your "play" brothers, sisters, cousins, etc.? (__ __)

111.2 What kinds of things do you do with them? (__ __)

What do you know about them?	112. Tell me something about your....	
What he is/was like, the way he lived.	112.1 Father	(__ __)
Your grand-mother on your father's side.	112.2 Father's mother	(__ __)
Your grand-father on your father's side.	112.3 Father's father	(__ __)
Your great-grand parents on father's side.	112.4 Father's grandmother	(__ __)
	112.5 Father's grandfather	(__ __)

FORM C

What do you know about them?	113. Tell me something about your...	
What she is/was like, the way she lived.	113.1 Mother	(__ __)
Your grandmother on your mother's side.	113.2 Mother's mother	(__ __)
Your grandfather on your mother's side.	113.3 Mother's father	(__ __)
Your great - grandparents on mother's side.	113.4 Mother's grandmother	(__ __)
	113.5 Mother's grandfather	(__ __)

122 GIVE EXTENDED-FAMILY GRID HERE

Westside Community Mental Health Center, Inc.
Black Family Research Project
Extended Family Grid
Form C

IFPAS: ______________

Date: ______________

Beginning Time: ______________

Ending Time: ______________

YOUR IMMEDIATE FAMILY

FORM C (10a)

EXTENDED FAMILY GRID

		Mother	Father	Sister (full/half)	Sister's Husband (Brother-in-law)	Sister's Children (nieces/nephews)	Brother (full/half)	Brother's Wife (Sister-in-law)	Brother's Children (nieces/nephews)		Grandmother	Grandfather	Aunts	Uncles	Cousins	Don't Know
For the blank, ask each of the column headings, e.g. mother, father etc.	Is your ________ living?									M						
										F						
	Does your ________ live in this house?									M						
										F						
OMIT relatives who presently live in this house.	Have any of these relatives lived in your house?									M						
										F						
	Have you ever lived with any of them?									M						
										F						
For 6-8 yr. old children OMIT the next three questions.	How many of them live in your neighborhood?									M						
										F						
	How many live in this city?									M						
										F						
Ask them if they know what what state they live in and to name it.	How many live in another part of the country?									M						
										F						
D=Daily, W=Weekly, M=Monthly, O=Once in a while, N=Never	How often do you see these relatives?									M						
										F						
If No, check here ____ If Yes, check the relative's column	Are you named a after any of these relatives?									M						
										F						

(For relatives not listed write in last column)

YOUR IMMEDIATE FAMILY

YOUR IMMEDIATE FAMILY

FORM C (10b)

EXTENDED FAMILY GRID

		Mother	Father	Sister (full/half)	Sister's Husband (Brother-in-law)	Sister's Children (nieces/nephews)	Brother (full/half)	Brother's Wife (Sister-in-law)	Brother's Children (nieces/nephews)	Grandmother	Grandfather	Aunts	Uncles	Cousins	Don't Know	
If yes, check relative column.	Do you "take after" any of these relatives? If NO check here___ If Yes, HOW?									M F						
	Of these relatives, who do you consider the "head of the clan"? Why?									M F						

YOUR IMMEDIATE FAMILY

114. Do you have a nickname?

Yes ____ No ____ (__ __)

If yes, 114.1 Who gave it to you? (__ __)

114.2 What does it mean? (__ __)

115. Of your relatives, who most often...

	IN YOUR HOUSEHOLD	WHO?	WHAT FOR?	HOW DO THEY DO IT?	
115.1	Tells you when you are good?				(__ __)
115.2	Punishes you?				(__ __)
	OUTSIDE OWN HOUSEHOLD	WHO?	WHAT FOR?	HOW DO THEY DO IT?	
115.3	Tells you when you are good?				(__ __)
115.4	Punishes you?				(__ __)

116. Do you want to be like your mother when you grow up? (__ __)

Yes ____ No ____

If no, 116.1 Why? (__ __)

If yes, 116.2 How ? (__ __)

117. Do you want to be like your father when you grow up?

Yes ____ No ____ (__ __)

If no, 117.1 Why? (__ __)

If yes, 117.2 How? (__ __)

Something very important

118. If you had to make up your mind about something, who would you get to help you figure out what to do?

Mother ______________ Uncle ______________

Father ______________ Grandmother __________

Sister ______________ Grandfather __________

Brother _____________ Cousin ______________

Aunt ________________ Someone else (specify) __________

(__ __)

Problems with...

119. Who would you ask about...

119.1 Jobs ____________________ (__ __)

119.2 School ____________________ (__ __)

119.3 Grown-ups ____________________ (__ __)

119.4 Boy/girlfriends ________________ (__ __)

119.5 Sex ____________________ (__ __)

119.6 Growing up ____________________ (__ __)

OMIT sex and jobs for 6-8 year olds.

Growing up refers to things like puberty/menstruation.

120. Who, in your family do you help figure out what to do? (__ __)

FORM C

OMIT jobs and sex for 6-8 yr olds.

1 21. Who, in your family, asks you about...

121.1 Jobs ____________________ (__ __)

121.2 School ____________________ (__ __)

121.3 Grown-ups ____________________ (__ __)

121.4 Boy/Girlfriends ____________________ (__ __)

121.5 Sex ____________________ (__ __)

121.6 Growing up ____________________

STOP HERE FOR CHILDREN 6 - 8 YEARS OLD

INTERVIEW SCHEDULE

SECTION II

IFPAS: _ _ _ _ _ _ _ _ _

STOP HERE FOR CHILDREN 6 - 8

FOR CHILDREN 9 - 18 YEARS OLD ONLY

The following questions should be given to children 9-18 only.

222. In terms of decisions, who makes the big decisions in your family about...

		WHO IS INVOLVED?	WHO IS LISTENED TO THE MOST?	WHO MAKES THE FINAL DECISION?	
222.1	**Money?**				(__ __)
222.2	**Housekeeping?**				(__ __)
222.3	**Children?**				(__ __)
222.4	**Way** people behave in the house?				(__ __)
222.5	**Recreation (play time)**				(__ __)
222.6	**Education (School)**				(__ __)
222.7	**Religion**				(__ __)
222.8	**Jobs**				(__ __)

223. **What does the term "family" mean to you?** (__ __)

Why would you want to have children?

224. **What would be your reason for having children?** (__ __)

Why would you want to get married?

225. What would be your reason for getting married? (__ __)

226. What do you think is the main reason for a family? (__ __)

227. Of the following kinds of things which do you think are most important?

		Important	Neither	Not Important	
227.1	getting a good job	____	____	____	(__ __)
227.2	getting married	____	____	____	(__ __)
227.3	making money	____	____	____	(__ __)
227.4	finishing school	____	____	____	(__ __)
227.5	having a family (children)	____	____	____	(__ __)

228. What do you notice most about the way...

If single parent, check here ____ and OMIT.

228.1 your mother and father act toward each other? (__ __)

If only child, check here ____ and OMIT.

228.2 your brothers and sisters (include yourself) act toward each other? (__ __)

FORM C

	229. What do you notice most about the way...	
If mother absent, check here___and refer to "mothering one". If no "mothering figure, check here ___ and OMIT. OMIT "brother/sister" for an only child.	229.1 your mother acts toward you and your brother(s)/sister(s)?	(__ __)
If father absent, check here ____and refer to "fathering one" If no "fathering figure, check here ___ and OMIT. OMIT brother/sister for an only child.	229.2 your father acts toward you and your brother(s)/sister(s)?	(__ __)

INTERVIEW SCHEDULE

SECTION III

IPPAS: ____________

FORM C

329 SEMANTIC DIFFERENTIAL IS GIVEN HERE.

ADMINISTER TO CHILDREN 13-18 ONLY

Black Family Research Project
Semantic Differential
For
Interperson Relations
Form C

IFPAS: ____

Date: ____

Beginning Time: ____

Ending Time: ____

FORM C

INSTRUCTIONS FOR SEMANTIC DIFFERENTIAL

On the next page is a series of scales which we would like to use in measuring the way you see members of your family.

Please place a check mark (✓) on the line which best describes the way you "see" the person listed at the top of the page. For example:

MY FRIEND

	Extremely	Very	Slightly	Neither	Slightly	Very	Extremely	
Generous	_____	_____	_____	_____	_____	_____	_____	Stingy

If you think your friend is more "generous" than "stingy", you would place your check mark close to the left of "generous" scale. If you have no opinion, believe that your friend is neither generous or stingy or that the adjectives don't apply to your friend, you would place your check mark in the center or middle of the scale. If you think your friend is more "stingy" than "generous", place your check mark to the right.

MY FRIEND

	Extremely	Very	Slightly	Neither	Slightly	Very	Extremely	
Ugly	_____	_____	_____	_____	_____	_____	_____	Nice looking

If you think "your friend" is extremely nice looking, where would you place the check?

MY FRIEND

	Extremely	Very	Slightly	Neither	Slightly	Very	Extremely	
Strong	_____	_____	_____	_____	_____	_____	_____	Weak

If you think "your friend" is neither strong or weak, where would you place the check?

Place one checkmark on each series of scales, do not omit any. Work quickly, do not spend a lot of time on any one item or refer back to how you checked similar items.

The relationship I have with my Sister is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Fragmented	___	___	___	___	___	___	___	Cohesive	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Undependable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Uncooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Spiritual	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Unpredictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Disrespectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _

The relationship I have with __________ is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Un-Predictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	(_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Dis-Respectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _
Untogether	___	___	___	___	___	___	___	Together	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Independable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Un-Cooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Religious	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _

The relationship I have with my brother is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Caring	____	____	____	____	____	____	____	Not Caring	(_ _
Peaceful	____	____	____	____	____	____	____	Hostile	(_ _
Unrelaxed	____	____	____	____	____	____	____	Relaxed	(_ _
Religious	____	____	____	____	____	____	____	Not Religious	(_ _)
Cooperative	____	____	____	____	____	____	____	Uncooperative	(_ _
Spiritual	____	____	____	____	____	____	____	Not Spiritual	(_ _
Unstable	____	____	____	____	____	____	____	Stable	(_ _
Honest	____	____	____	____	____	____	____	Dishonest	(_ _
Strict	____	____	____	____	____	____	____	Not Strict	(_ _
Unsupportive	____	____	____	____	____	____	____	Supportive	(_ _
Dependable	____	____	____	____	____	____	____	Undependable	(_ _
Disagreeable	____	____	____	____	____	____	____	Agreeable	(_ _
Kind	____	____	____	____	____	____	____	Cruel	(_ _
Fragmented	____	____	____	____	____	____	____	Cohesive	(_ _
Pleasant	____	____	____	____	____	____	____	Unpleasant	(_ _
Deep	____	____	____	____	____	____	____	Shallow	(_ _)
Disloyal	____	____	____	____	____	____	____	Loyal	(_ _
Distrusting	____	____	____	____	____	____	____	Trusting	(_ _)
Close	____	____	____	____	____	____	____	Detached	(_ _)
Respectful	____	____	____	____	____	____	____	Disrespectful	(_ _)
Tolerant	____	____	____	____	____	____	____	Intolerant	(_ _)
Happy	____	____	____	____	____	____	____	Sad	(_ _)
Holy	____	____	____	____	____	____	____	Unholy	(_ _)
Flexible	____	____	____	____	____	____	____	Inflexible	(_ _)
Predictable	____	____	____	____	____	____	____	Unpredictable	(_ _)
Unprotective	____	____	____	____	____	____	____	Protective	(_ _)
Secretive	____	____	____	____	____	____	____	Open	(_ _)

The relationship I have with my mother is...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Pleasant	____	____	____	____	____	____	____	Unpleasant	(_ _
Deep	____	____	____	____	____	____	____	Shallow	(_ _
Disloyal	____	____	____	____	____	____	____	Loyal	(_ _
Distrusting	____	____	____	____	____	____	____	Trusting	(_ _
Close	____	____	____	____	____	____	____	Detached	(_ _
Respectful	____	____	____	____	____	____	____	Disrespectful	(_ _
Tolerant	____	____	____	____	____	____	____	Intolerant	(_ _
Happy	____	____	____	____	____	____	____	Sad	(_ _
Holy	____	____	____	____	____	____	____	Unholy	(_ _
Flexible	____	____	____	____	____	____	____	Inflexible	(_ _
Predictable	____	____	____	____	____	____	____	Unpredictable	(_ _)
Unprotective	____	____	____	____	____	____	____	Protective	(_ _)
Secretive	____	____	____	____	____	____	____	Open	(_ _)
Fragmented	____	____	____	____	____	____	____	Cohesive	(_ _)
Kind	____	____	____	____	____	____	____	Cruel	(_ _)
Disagreeable	____	____	____	____	____	____	____	Agreeable	(_ _)
Dependable	____	____	____	____	____	____	____	Undependable	(_ _)
Unsupportive	____	____	____	____	____	____	____	Supportive	(_ _)
Strict	____	____	____	____	____	____	____	Not Strict	(_ _)
Honest	____	____	____	____	____	____	____	Dishonest	(_ _)
Unstable	____	____	____	____	____	____	____	Stable	(_ _)
Spiritual	____	____	____	____	____	____	____	Not Spiritual	(_ _)
Cooperative	____	____	____	____	____	____	____	Uncooperative	(_ _)
Religious	____	____	____	____	____	____	____	Not Religious	(_ _)
Unrelaxed	____	____	____	____	____	____	____	Relaxed	(_ _)
Peaceful	____	____	____	____	____	____	____	Hostile	(_ _)
Caring	____	____	____	____	____	____	____	Not Caring	(_ _)

On the next page is a series of scales which we would like to use in measuring the way members within your family related to each other. Your job is to place a checkmark ("X") on the line closest to the adjective which best describes your relationship with the person listed above. You should place only one "X" for each adjective pair.

My ____________ is ...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Fragmented	___	___	___	___	___	___	___	Cohesive	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Undependable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Uncooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Spiritual	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Unpredictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Disrespectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_

My Mother is ...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Pleasant	____	____	____	____	____	____	____	Unpleasant	(_
Deep	____	____	____	____	____	____	____	Shallow	(_ _
Disloyal	____	____	____	____	____	____	____	Loyal	(_ _
Distrusting	____	____	____	____	____	____	____	Trusting	(_ _
Close	____	____	____	____	____	____	____	Detached	(_ _
Respectful	____	____	____	____	____	____	____	Disrespectful	(_ _
Tolerant	____	____	____	____	____	____	____	Intolerant	(_ _
Happy	____	____	____	____	____	____	____	Sad	(_ _
Holy	____	____	____	____	____	____	____	Unholy	(_ _
Flexible	____	____	____	____	____	____	____	Inflexible	(_ _
Predictable	____	____	____	____	____	____	____	Unpredictable	(_ _
Unprotective	____	____	____	____	____	____	____	Protective	(_ _
Secretive	____	____	____	____	____	____	____	Open	(_ _
Fragmented	____	____	____	____	____	____	____	Cohesive	(_ _
Kind	____	____	____	____	____	____	____	Cruel	(_ _)
Disagreeable	____	____	____	____	____	____	____	Agreeable	(_ _)
Dependable	____	____	____	____	____	____	____	Undependable	(_ _)
Unsupportive	____	____	____	____	____	____	____	Supportive	(_ _)
Strict	____	____	____	____	____	____	____	Not Strict	(_ _)
Honest	____	____	____	____	____	____	____	Dishonest	(_ _)
Unstable	____	____	____	____	____	____	____	Stable	(_ _)
Spiritual	____	____	____	____	____	____	____	Not Spiritual	(_ _)
Cooperative	____	____	____	____	____	____	____	Uncooperative	(_ _)
Religious	____	____	____	____	____	____	____	Not Religious	(_ _)
Unrelaxed	____	____	____	____	____	____	____	Relaxed	(_ _)
Peaceful	____	____	____	____	____	____	____	Hostile	(_ _)
Caring	____	____	____	____	____	____	____	Not Caring	(_ _)

I am ...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Un-Predictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	(_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Dis-Respectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _
Untogether	___	___	___	___	___	___	___	Together	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Independable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Un-Cooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Religious	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _

My Father is ...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Un-Predictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	(_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Dis-Respectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _
Untogether	___	___	___	___	___	___	___	Together	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Independable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Un-Cooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Religious	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _

My Brother( ) is ...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Fragmented	___	___	___	___	___	___	___	Cohesive	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Dependable	___	___	___	___	___	___	___	Undependable	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Cooperative	___	___	___	___	___	___	___	Uncooperative	(_ _
Religious	___	___	___	___	___	___	___	Not Spiritual	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Caring	___	___	___	___	___	___	___	Not Caring	(_ _
Secretive	___	___	___	___	___	___	___	Open	(_ _
Unprotective	___	___	___	___	___	___	___	Protective	(_ _
Predictable	___	___	___	___	___	___	___	Unpredictable	(_ _
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _
Holy	___	___	___	___	___	___	___	Unholy	_ _
Happy	___	___	___	___	___	___	___	Sad	(_ _
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _
Respectful	___	___	___	___	___	___	___	Disrespectful	(_ _
Close	___	___	___	___	___	___	___	Detached	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _

My Sister is ...

	EXTREMELY	VERY	SLIGHTLY	NEUTRAL	SLIGHTLY	VERY	EXTREMELY		
Caring	___	___	___	___	___	___	___	Not Caring	(_ _
Peaceful	___	___	___	___	___	___	___	Hostile	(_ _
Unrelaxed	___	___	___	___	___	___	___	Relaxed	(_ _
Religious	___	___	___	___	___	___	___	Not Religious	(_ _
Cooperative	___	___	___	___	___	___	___	Uncooperative	(_ _
Spiritual	___	___	___	___	___	___	___	Not Spiritual	(_ _
Unstable	___	___	___	___	___	___	___	Stable	(_ _
Honest	___	___	___	___	___	___	___	Dishonest	(_ _
Strict	___	___	___	___	___	___	___	Not Strict	(_ _
Unsupportive	___	___	___	___	___	___	___	Supportive	(_ _
Dependable	___	___	___	___	___	___	___	Undependable	(_ _
Disagreeable	___	___	___	___	___	___	___	Agreeable	(_ _
Kind	___	___	___	___	___	___	___	Cruel	(_ _
Fragmented	___	___	___	___	___	___	___	Cohesive	(_ _
Pleasant	___	___	___	___	___	___	___	Unpleasant	(_ _
Deep	___	___	___	___	___	___	___	Shallow	(_ _)
Disloyal	___	___	___	___	___	___	___	Loyal	(_ _
Distrusting	___	___	___	___	___	___	___	Trusting	(_ _)
Close	___	___	___	___	___	___	___	Detached	(_ _)
Respectful	___	___	___	___	___	___	___	Disrespectful	(_ _)
Tolerant	___	___	___	___	___	___	___	Intolerant	(_ _)
Happy	___	___	___	___	___	___	___	Sad	(_ _)
Holy	___	___	___	___	___	___	___	Unholy	(_ _)
Flexible	___	___	___	___	___	___	___	Inflexible	(_ _)
Predictable	___	___	___	___	___	___	___	Unpredictable	(_ _)
Unprotective	___	___	___	___	___	___	___	Protective	(_ _)
Secretive	___	___	___	___	___	___	___	Open	(_ _)

Last column, how does the family feel or think about...

330. In most families, there are people who because of the way they are, play special roles. In terms of your relatives (including yourself) and how you all act towards each other, who is the perseon who usually...

		ROLE	AGE	RELATION	HOW DOES THE FAMILY ACT TOWARDS THEM?	
330.1	A.	Smooths out problems between family members (mediator)				(__ __)
330.2	B.	Sets up activities that bring family members together (convenor)				(__ __)
330.3	C.	Is asked for advice or has problems discussed with them (wisdom)				(__ __)
330.4	D.	Tells everybody's business to everyone else in family (gossip)				(__ __)
330.5	E.	Keeps to themselves, keeps their distance from family (loner)				(__ __)
330.6	F.	Is moody and sulks off by themselves (sulker)				(__ __)
330.7	G.	Is critical (never satisfied) of everything than happens (critic)				(__ __)
330.8	H.	Seen as the family drunk (drunk)				(__ __)
330.9	I.	Is very stingy (miser)				(__ __)
330.10	J.	Kisses on everybody (kisser)				(__ __)
330.11	K.	Is very emotional and is usually found crying somewhere (cryer)				(__ __)
330.12	L.	Showing off and acting the clown (clown)				(__ __)
330.13	M.	Takes over the discussion and explains everything (explainer)				(__ __)

FORM C

		ROLE	AGE	RELATION	HOW DOES THE FAMILY ACT TOWARDS THEM?	
330.14	N.	Judges everybody else and tells what they should be doing (conscience)				(__ __)
330.15	O.	Knows all the home remedies and how to cure folks (healer)				(__ __)
330.16	P.	Preaches to everybody about how bad they are (preacher)				(__ __)
330.17	Q.	Starts people to arguing and fighting (instigator)				(__ __)
330.18	R.	Entertains everybody by telling stories (storyteller)				(__ __)
330.19	S.	Interprets dreams and mystical (spirits) stuff (mystic)				(__ __)

331. Who in your household...

		PARTICIPATES IN	IS PRIMARILY RESPONSIBLE FOR...	
331.1	financial support (making money)			(__ __)
331.2	takes care of children			(__ __)
331.3	recreational activities			(__ __)
331.4	housework			(__ __)
331.5	educational activities			(__ __)
331.6	religious activities			(__ __)
331.7	helps with personal problems (emotional)			(__ __)

3 32. What relatives outside of your household help your family with...?

			WHICH SIDE OF FAMILY?		
		WHO?	MOTHER'S	FATHER'S	
332.1	money matters				(__ __)
332.2	takes care of children				(__ __)
332.3	recreational activities				(__ __)
332.4	educational activities				(__ __)
332.5	religious activities				(__ __)
332.6	helps with personal problems (emotional support)				(__ __)
332.7	housework				(__ __)

3 33. What are the kinds of games you play? (__ __)

3 34. Is there anything we have not discussed about your family that you think is important or that you would like to talk about? (__ __)

A3

BLACK FAMILY OBSERVATION CHECKLIST

Purpose: To gather data on characteristics of black family life which are not assessed by the Black Family System Interview.

Variables: Household ecology and interpersonal relationship dynamics.

Design: The instrument consists of two parts. The first part includes the following descriptive categories.

(1) religious objects in the home
(2) pictures of the family on display
(3) home entertainment
    (a) availability of television, radio, record player, etc.
    (b) if available, what programs are watched or listened to, what records are collected, etc.
(4) types of literature available
(5) artifacts (animals, etc.)
(6) home atmosphere (crowded, quiet, etc.)

The second part involves a rating of dyadic interactions between the family members.

Procedure: Data is collected unobtrusively when circumstances permit during the course of the Black Family System Interview.

Administration: The checklist is marked by the interviewer in a few minutes after departing the family's residence.

Scoring: Quantitative information (e.g., number of religious objects, number of pictures, number of phonograph records, number of books) is gathered whenever possible.

Family I.D. #_____
Interviewer I.D. #_____
Dates of Interview:

OBSERVATIONAL CHECK LIST

I. Physical Environment

Rating Code
1 = One
2 = 2-5
3 = 6-9
4 = 10 or more

101 Religious Artifacts	Yes	No	Rating	102 Family Pictures	Yes	No	Rating
.1 Statues/Crucifixes				.1 Extended Kin			
.2 Bibles				.2 Immediate Family			
.3 Reading Materials				.3 Children			
.4 Pictures				.4 Other			

103 Home Entertainment	Yes	No	Rating	104 Type of Program/Music
.1 Radio				
.2 Television				
.3 Record Player				
.4 Record Albums				
.5 Other				

105 Literature	Yes	No	Rating	106 Type
.1 Books				
.2 Magazines				
.3 Newspapers				
.4 Other				

107 Children's Material	Yes	No	Rating	108 Type
.1 Books				
.2 Toys				
.3 Games				
.4 Educational Material (ex. microscope)				
.5 Other				

Family I.D. #____
Interviewer I.D. #
OBSERVATIONAL CHECK LIST
I. Physical Environment

109

Household Objects/Animals	Yes	No	Rating	Specify
.1Pets				
.2Plants				
.3Noticeable Artifacts (ex. doll collection)				
.4Other				

110

Interview Setting: (Fill in room)____________________

Rating Code:

1 = Spacious Peaceful Quiet High activity	2 = Moderate Amount	3 = Crowded Chaotic Loud Low activity

Interview Setting	Date	Rating	Date	Rating	Date	Rating	Date	Rating
Spacious								
Peaceful								
Quiet								
High activity								
Other: Specify								

112 General Impressions of Physical Environment:

Family I.D. #____
Interviewer I.D. #____
OBSERVATIONAL CHECK LIST

II. SOCIAL INTERACTION

(Check (✓) appropriate box if applicable)

	200.1 Husband/ Wife	200.2 Mother/ Child	200.3 Father/ Child	200.4 Child/ Child (Siblings)	200.5 Other (Specify)
Cooperation					
Tension					
Respectful					
Harmonious					
Happy					
Quarrelsome					
Abrupt					
Detached (aloof)					
Affectionate					
Physical					
Verbal					
Clarity					
Tolerant					
Strict					

201 General Impressions of Family Social Interaction:

Family I.D. #_____
Interviewer I.D. #_____
OBSERVATIONAL CHECK LIST

300 III. Interviewer-Respondent Rating

The following scale is designed to assist you in assessing the respondent's attitude toward you and the interviewer, or how well did the interview go?

Rating Example:

Good	_____	X	_____	_____	_____	**Bad**
	Very good	**Good**	**Neutral**	**Bad**	**Very Bad**	

Response to Interviewer:	**Very Good**	**Good**	**Neutral**	**Bad**	**Very Bad**	
300.1 **Interested**	_____	_____	_____	_____	_____	**Disinterested**
300.2 **Spontaneous**	_____	_____	_____	_____	_____	**Inhibited**
300.3 **Verbal**	_____	_____	_____	_____	_____	**Non-Verbal**
300.4 **Focused**	_____	_____	_____	_____	_____	**Scattered**
300.5 **Calm**	_____	_____	_____	_____	_____	**Nervous**
300.6 **Warm**	_____	_____	_____	_____	_____	**Cold**
300.7 **Open**	_____	_____	_____	_____	_____	**Defensive**
300.8 **Relaxed**	_____	_____	_____	_____	_____	**Tense**
300.9 **Cooperative**	_____	_____	_____	_____	_____	**Indifferent**
300.10 **Friendly**	_____	_____	_____	_____	_____	**Hostile**
300.11 **Patient**	_____	_____	_____	_____	_____	**Impatient**
300.12 **Honest**	_____	_____	_____	_____	_____	**Dishonest**

Family I.D. #_____
Interviewer I.D. #_____
OBSERVATIONAL CHECK LIST

301

	Response to Survey Instrument:	Very Good	Good	Neutral	Bad	Very Bad	
301.1	Clear	____	____	____	____	____	Unclear
301.2	Consistent	____	____	____	____	____	Inconsistent
301.3	Comprehended	____	____	____	____	____	Uncomprehensive
301.4	Fluent	____	____	____	____	____	Fragmented
301.5	Congruent	____	____	____	____	____	Incongruent

302

2) General Impressions of Relationship of Respondent and Interviewer:

303

3) General Impressions of Respondent to Survey Instrument:

APPENDIX -- A

RESEARCH INSTRUMENTS

APPENDIX — B

RESEARCH - PROJECTS & REPORTS

A1

DEMOGRAPHIC DATA FORM

I. INSTRUMENTS

A. Westside Black Family System Interview Schedule, Form P (Adult Questionnaire)

B. Westside Black Family System Interview Schedule, Form C (Children's Questionnaire)

C. Black Family Research Project Demographic Data Form

D. Westside Black Family Observation Checklist

II. TRAINING MANUAL

A. Black Family Research Project: Interview Training Manual

B. Black Family Research Project: Research Manual

Vol. I, Interview Procedures Manual
Vol. II, Research Instrument Keys Manual
Vol. III, Interviewer Coding Instructions Manual

III. REPORTS

A. "A Formulative and Empirical Study of Black Families", Interim Progress Report, March 1975.

B. "A Formulative and Empirical Study of Black Families", PHASE I REPORT, November 1975.

C. "A Formulative and Empirical Study of Black Families", SPECIAL REPORT #1, Demographic Features and Ecological Issues in Metropolitan Bay Area San Francisco Black Families, 1975.

D. "A Formulative and Empirical Study of Black Families", SPECIAL REPORT #2, Purpose and Meaning in Black Family Life, 1975.

E. "A Formulative and Empirical Study of Black Families", SPECIAL REPORT #3, Black Family Dynamics and Interpersonal Relations, 1975.

F. "A Formulative and Empirical Study of Black Families", SPECIAL REPORT #4, Education and Child-Rearing in Black Families, 1975.

G. "A Formulative and Empirical Study of Black Families", SPECIAL REPORT #5, The Effect and Utilization of Storytelling in Black Families, 1975.

H. "A Formulative and Empirical Study of Black Families", SPECIAL REPORT #6, The Black Family Ethos, 1975.

I. "A Formulative and Empirical Study of Black Families", FINAL REPORT, in preparation.

IV. RELATED DOCUMENTS, PAPERS AND PUBLICATIONS

A. Black Family Studies

1. Selected Annotated References
2. Selected Bibliographies: Africa and United States
3. A Compilation of Critical Analysis of Black Family Research Literature.

B. Summary Reports

1. Child-Rearing Practices: A Working Paper
2. Marriage and Parenthood: A Working Paper
3. Filiation: A Working Paper
4. Education: A Working Paper

C. Position Papers

1. Child-Rearing Practices in the Black Family--Draft Paper
2. Interpersonal Relations--Draft Paper
3. Black Family as a Cultural Mediator: Fact or Fantasy--Draft Paper
4. Social Organization in the Black Family--Draft Paper

D. "The Black Family Research Project", *"Inside Westside"*, Newsletter of the Westside Community Mental Health Center and Community Advisory Board, Vol. 4, No. 2, March-April, 1976.

E. "African Roots in Black Families: The Social Psychological Dynamics of the Black Family and Its Implications for Nursing Care", published in Black Awareness: Implications for Black Patient Care, Dorothy Luckraft (ed), The American Journal of Nursing Company, New York, 1976.

F. "Media Black Families: Carbon Copies of White Families". Paper presented to Symposium Workshop: Positive Presentation of Blacks in the Media, Children's Television Fair, San Francisco, April, 1976. (Co-authored with William Cavil)

G. "Rhythm, Racism and Reactions: A Psycho-Cultural Analysis of Black Youth Responses to Alienation". Paper presented to National Conference on the Black Family in America, Workshop: Black Youth: Culture, Racism and Alienation, March, 1976.

H. "Information Processing and Behavioral Prescriptions: The Need for Broader Tele-Communications Research". Paper presented to 1976 Telecommunication Policy Research Conference, Arlie, Virginia, April, 1976.

I. "The Black Family and Its Children: The Survival of Humaneness". Paper presented to the National Council for Black Child Development, Workshop: The Role of the Black Family in Ensuring the Survival of Black Children and Youth, June, 1975. Submitted for publication, Journal of Social and Behavioral Sciences.

J. "Black Parental Involvement in Education: The African Connection", accepted for publication, Alton Childs Human Service and Development Series, 1976. (Co-authored with Shirley Tarver)

K. "Toward Reflective Analysis of Black Families: The Absence of A Grounding - A Reaction". Paper presented at the Atlanta Invitational Symposium, June, 1976.

L. "Culture, Philosophy and Socialization in Black Families", A working concept paper, 1975.

APPENDIX C

DISTRIBUTION LIST

Appendix C

Distribution List

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